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The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ Is Civil Governor among the Nations

Pacific School of Religion
Berkeley, Calif.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God;

Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment.—*Romans 13:1-2*

Jehovah the judge, be judge this day.
—*Judges 11:27*

Vol. LIX. JUNE, 1925 No. 6

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

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CONTENTS

Page

Tenant and Agent 3
Notes by the Way 4
Story of the Month 5
The Righteousness of the Kingdom 6
Half Eagle—Half Goose 9
Jabez Says 10
And Mary Remarks 12
The National Reform Program 14
Mason's Observations 17

OUTLOOK

Prisoner and President 19
Doubt of that Gunnery 19
One Who Comes Back 20
The Big Clean-up 20
Fords in the Air 21
Quick Action Against Treason 22
Bootleg Baronet Bursts 23
Uncivilized and Ethical 24
Worse than Some War Figures 25
The White Glare of Candor 26
Possibly an Empire 26

Weather—And Other Gifts 27
Estimating the Klan 28
Old Udall's Sermon 29
Indomitable Heroism 30
Chance for Home Martyrdom 30
Magna Charta 31
Special Correspondence from Mormondom 32
Alien Booze and Boozers 34
Crown Him Lord of All 36
Shall We Stop the Merry-Go-Round? 38
The American Citizen 39
Debasing the Moral Standard 39

EDITORIAL

Avoid Evil Contemplation 40
Limits of Religious Liberty 40
The Way to Victory 42
The Right of Search and Seizure 43
Prayer Moves the Universe 43
Houghton Talks Sense 44
Against Gun Toting by the Great Powers 44
Money Gain in Morals 45
The Place of Religion in Public Education 46
Churchill's Brave Service 49

Get in by Right, Not by Favor 50
Mrs. Shepard's Letter 52
That Yankee Thrift 53
Loyal Protestants 54
More About Housing 55
The Ohio Veto 55
Uncle Sam as a Receiver of Stolen Goods 56

CURRENT NOTES AND OPINION

The Challenger Challenged 57
The Spirit of Compromise 57
Booze and the Motor Car 58
Is Polygamy Still Practiced? 59
Deserves More Honor than an Empress 59
Christian Education Imperative 60
People and Events 61

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Organized 1863

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THE CHRISTIAN STATESMAN

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Tenant and Agent

No tenant has a right to use property except upon the conditions which are a part of his leasehold.

No agent has a right to use power except for the purpose for which his agency was given.

If that be true of the interrelations between human creatures, how certain it is with regard to the divine commitment of property and power to the people of America.

All that we have we hold in trust for purposes made plain in God's Word and in His dispensation of events.

We are but tenants of this part of the Lord's footstool. It is a fertile field, capable of yielding abundance. In the political realm we hold an earthly sovereignty which is the mightiest in its power now shown upon the face of the globe. But both of these dispensations are grants of a divine power. This nation has no more right than any other tenant to use its leasehold for purposes antagonistic to the conditions which were imposed; and this nation has no right to use its power for any end but the fulfillment of a divine ordination.

In the relations of an earthly landlord with a tenant, or in a grant of power by an earthly authority to an agent; there is usually an annual reminder. The tenant or the agent is never allowed to lose sight of his responsibility to his principal. The reason is plain. If the tenant or agent is not called to absolute and regular accounting, he soon comes to think of the property or the power as his own; and the real owner or the real authority would have to make costly controversy to regain his rights.

We may not be conscious of it, but God makes just as clear exactions. He does not send a rent collector on the first of every month. But as Marie Antoinette said, "God always collects." The settlement day may be long deferred, but the settlement is never abandoned. And the Omnipotent power does not ask the agents of His authority —the men placed on high in our nation—to make written reports to Him, month by month or year by year. But, nevertheless, the record is established beyond erasure or revision.

The holder of a leasehold or the agent of authority endangers himself when he forgets the real holder of the title. The longer the day of accounting is postponed the greater the price which must be paid. Our nation ought to sense this responsibility in this time of its magnificent power. Other peoples have cultivated the pride which goes before a fall. If we would add humble acknowledgment under God to the other magnificences of our national life, we could enter upon a career of glory greater than any other nation has ever known—and a career of safety and perpetuity.

Our first step must be penitence. We are swollen with pride. We are given to material expenditures. We are mad in our search for pleasure. We are disdainful of God's holy day. We are neglectful of His Word. We must repent. And to accompany this penitence, we should make humble acknowledgment of our submission. God is the owner of all this land and He is the ruler over all our affairs. The nation should come to Him in its fundamental law, with a confession that it holds all its right and authorities under Him the Divine Ruler.

Notes by the Way

Turning a good tree into a bad book is social murder.

Unjust rage doth devour the very vitals of the man.

A cultured mind and a reverend spirit can never be lonesome.

The Senate wears its rules on its sleeve for Dawes to peck at.

The dark mystery about Coolidge is resolved. He is Common Sense.

Coolidge and Mellon have found an old fashioned way to pay new debts.

It is not Nurmi's amateur standing that worries his rivals, but his unamateur running.

By the time Congress can get back into session, there will be nothing left of the pork barrel except the smell.

Some callow creatures think they have attained intellectual freedom when they say First Cause instead of God.

Half of us sneer at the Coolidge thrift, and every last one of us wishes that his grandfather had been that kind.

When a British professor of sixty says that sixteen is the most intelligent age, his own years confess that his judgment on that point isn't worth while.

The newspapers keep Trotsky trotting—one day he is buying a gilded palace on the Mediterranean; and the next day he is a street-sweeper in Moscow.

The scantier the raiment the higher the price and that's why American women's clothes cost one and a half billions last year.

A Western pauper rode to the poor house in his own automobile; and, unlike some others, he knew exactly where he was going.

France may be unable to pay, but she does not need to feel insulted every time she receives our monthly statement of account.

If the present rate of compression continues, the modern family apartment will be almost as roomy as the modern family motor car.

When Secretary Jardine gets through riding western mustangs, he might compare notes with that broncho buster who is riding the Senate.

Martin Luther's wife said she had never understood the practice of the Christian duties, had not God brought her under some affliction.

During all this early search for a Democrat to run against Coolidge, Bryan and Parker and Davis are chuckling in contented immunity.

It was a New Jersey governor who said his state would remain as Wet as the Atlantic. But even that great sea is getting Dry—and so is New Jersey.

Houghton is a statesman. He merely told them: "Millions for harmony and restoration, but not one cent for discord." And it's beautiful to note how readily Europe understands that kind of dollar diplomacy.

With a reception committee of 200,000 to usher him into the presidential office, Marshall Hindenburg can see a very good start on army enlistments.

"Hands across the sea" and "Sympathy among English speaking peoples," etc.—all attained at last. The British empire is conducting a political fight on tariff lines.

If the motorist insists upon having booze on his joy rides, let him carry the rum in his gas tank and the petrol in his own internal rum tank—and the world will be safer.

How is a modern co-ed to keep up her practice in modern slang if the university restricts her petting dates to four a week? That's the weeping issue in Oklahoma just now.

Several prohibition officers, who did not believe that prohibition could be enforced, are now in cells from which they can issue proclamation that the courts can't send them to jail.

Many newspapers are putting all the crime news on the third page; and one cynical proprietor says that when he really wants to bury crime stories he will print them on the editorial page.

Mathematician See says the Einstein theory is all bunk. And he wants to know how the deep thinkers, who just think they think, are to get back out of the abyss of nothingness into which they "thunk" themselves.

With one and a quarter persons killed and thirty and three-quarters persons injured every year by every thousand motor cars, it is a primary principle of efficiency to increase the speed of cars in order to do away with the fractions. Quarter persons are useless—and disagreeable.

Mississippi asked Ford for a mere twelve millions for violating one of her statutes. If it works in this case, and if law-makers are ingenious enough, all the states ought to be able to get their main support out of Henry.

In Iowa the local anti-saloon league sees two remedies: strict enforcement or modification. The league must be seeing double. There is only one remedy. It is destructive of all social safety to permit opponents of a law to procure its repeal by flagrantly flouting it.

When we pay more for jewels than benevolences, more for clothes than churches, more for confections and cosmetics than schools, and more for a prize fighter than a preacher—this is still the best country in the world, but it could endure some slight improvements.

When we are trying to climb a mountain, if we pause to deplore every difficulty we soon bring our labor to a disheartened end. But if we persevere to the top, we quickly forget the treacherous slides and the tearing thickets and the weary miles. So it is in the Christian experience.

STORY OF THE MONTH

In Western Kansas and on the Eastern slope of the Rockies, there was a severe drought early last May.

Crops were threatened, cities were restricted, gloomy outlook prevailed.

Prayer for rain was urged.

Some people scoffed. Even one preacher—of considerable local fame—announced from his pulpit that prayer was of no avail in a case like this; God would not change natural laws to please human creatures.

But the people prayed.

And the next day it rained.

The Righteousness of the Kingdom

By Richard Cameron Wylie

If Protestant Christians are ever to succeed in gaining a correct and adequate conception of the Kingdom, and to unite in carrying out a definite Kingdom program, they must, first of all, agree on certain fundamental Biblical truths. These truths may be summarized in some such terms as the following: the present attitude of the world toward Divine authority is an attitude of rebellion; this attitude was assumed when the race sinned in its representative head; not only individuals, but the race itself, including its institutions, such as the family, the State, and religion, are all in rebellion against God; the Bible unfolds the whole purpose and plan of God with reference to the suppression of man's rebellion, the saving of individuals, the reclaiming of Divine institutions, the subjugation of all things under the scepter of Jesus Christ; King Jesus, who is the enthroned Governor of the world, is the same as King Jehovah, who is active throughout the Old Testament history in unfolding the Kingdom program, and who will ultimately succeed in dethroning Satan who usurped authority over this world when he led our race into rebellion against God.

When we undertake to unfold any feature of the Divine Kingdom, it is necessary that we avoid as far as possible all ambiguous and indefinite terms, and that we decide at the outset to conform our judgment to the utterances of the Word of God. As we are now to study the righteousness of the Divine Kingdom, which is the most fundamental of all its characteristics, it is necessary that we approach the subject humbly as learners, without too many definite, preconceived notions, concerning the points to be studied.

One main cause of disagreement among professing Christians with reference both to the teachings of the Bible on this matter and the events of providence, is found just at this point. They have opinions of their own as to what the Bible ought to say about the Divine government of the world, and about the things God ought to do in the administration of that government. As a consequence they often sit in judgment on the written Word, and pronounce it out of harmony with facts as they conceive them. They even assert that some things that actually occur in providence are entirely outside the sphere of the administration of Jesus Christ. Often in our day, critics declare that certain ideas and acts ascribed to God in the Old Testament are crude, primitive, inadequate, erroneous, entirely out of harmony with the teachings of our Lord. They tell us that the standard of righteousness, promulgated in the early ages of our race, falls far below the standard that has been evolved during the progress of the ages. But if it is true that Jehovah in the Old Testament is the same as Jesus Christ in the New, the righteousness of the one ought to be in perfect harmony with that of the other. One principal purpose of this discussion is to investigate this matter, that we may reach some definite understanding of those principles of righteousness by which the Divine government is characterized. It is the firm belief of the writer that the Old Testament

enumeration of the principles by which the Divine Kingdom is characterized, will stand the test of any fair investigation, will be seen to harmonize with the teachings of the New Testament, and will find ample illustration in present day history.

First: One unalterable standard of righteousness prevails in all ages and at every stage of the development of the Divine Kingdom. The view that the standard recognized in early ages was different from that revealed by Jesus Christ, and that it suffers by comparison, rests upon a very erroneous theory of inspiration. It is closely connected with a very false notion of the origin of our moral standard. False views of evolution have done a world of mischief. Different standards of morality have been recognized by men in different ages and in different nations, but that is a very different thing from the setting up of different standards in the Kingdom of God by Divine authority. Men, when blinded by sin, have been in the habit of changing, to suit themselves, the unchangeable standard fixed by Almighty God, but that fact affords no ground for saying that God Himself authorizes such changes. Because of the hardness of men's hearts God has sometimes dealt leniently with men when they have sought to lower the moral standard fixed by the Almighty, but God has not thereby sanctioned the lowering of His fixed standard. Certain critics are no more expert today in drawing the proper distinction between what God "winked at" in former times and what He required, than those ancient transgressors themselves were.

Second: The standard of righteousness in the Kingdom of God is a standard of absolute perfection. This means that God's standard of righteousness is perfect obedience to the Divine law. This was the standard given to man before he fell, and nothing short of this has been the standard ever since. In the nature of the case God can not approve an imperfect standard and thus place His approval upon sin. As will be shown at another time, provision has been made for the forgiveness of national as well as individual sins and shortcomings. But God would be a very strange kind of a God if He were to accommodate His moral standard to all the whims, imperfections, shortcomings and lawlessness of men.

Third: God's standard of righteousness is the same for nations as for men. Not only is it common for men to practice a different moral code in politics from that which they recognize in private life; but it has become common for many to advocate this practice. Some even go so far as to deny that there is any moral standard for nations, and for life in the political realm, except such as men may devise for themselves. Men never did, and do not now, like the moral standard established by God, and are constantly striving to gain Divine blessings while violating moral precepts.

One remarkable thing in connection with current discussions of this and kindred topics, is the claim by certain critics that we have evolved a better idea and standard of righteousness than that which is found in the Old Testament. They then proceed to discredit the Old Testament, to eliminate the supernatural element, and to deny its authoritative character. Let us now proceed to the investigation of this matter and see whether we shall believe the Bible or the critics.

In unfolding the righteousness of the Kingdom the Biblical records declare that certain events in the sphere of nature occur under the Divine government as judgments for sin. Two of the most notable of such events are the flood in the days of Noah, and the destruction of Sodom and Gomorrah in the days of Abraham and Lot. The

critics maintain that either these events did not occur, or, if they did, they were merely natural events with which God had nothing to do. The marvelous thing about the attitude of the critics is that they assert that the Old Testament view of God is so very imperfect, and then reject the very records that are given to set forth His immaculate righteousness and holiness. They are blind to the fact that the order of nature is thoroughly adapted to the government of a fallen race, that such events never happen to people and nations that do not deserve punishment, and that they are designed either for punishment, or discipline, or both.

Perhap the Biblical narratives which offend the critics in the highest degree are those in which the people of Israel were authorized to overthrow and destroy certain other nations. For example, according to the Biblical narrative they were commanded to destroy the Amalekites and the nations of Canaan. The critics are sure that God never gave any such command, that this was only the working of the corrupt minds of the crude, uncivilized, and immoral people of that day, and that these records give a very low, unwarranted, un-Christian view of God.

Before accepting these views of the critics, it would be well to pause and think for a few moments. History records events that in almost every particular parallel the Biblical records. Nations are overthrown one after another, and not one has ever perished being innocent. Under all human governments there is such a thing as capital crime, the penalty for which is death. Civil governments must execute the death penalty for such crimes, or sooner or later they themselves will perish. In the government of God likewise, there are capital crimes for which the penalty is death. Nations as well as men may commit such crimes. Unless God visits such nations with death His government will perish because of unrighteousness. The Amalekites committed more than one capital crime, as any Bible reader can easily learn. Four hundred years before the death penalty was executed on the nations of Canaan, God told Abraham that their overthrow was coming just as soon as they had filled up the cup of their iniquity. They had plenty of time to repent and they had ample warning. God was longsuffering, and waited four centuries before the blow was struck. There is only one way to deal with some forms of evil, and with some classes of criminals, and that is to destroy them. This is the only method whereby government, either human or divine, can be saved from destruction. And it is rather presumptuous for men to find fault with God on account of the instrument He may employ for the execution of the death penalty. All the forces of the universe are at His command. He may use the storm, the earthquake, the flood, the fire, the plague, or an invading army. It becomes us to say, "I was dumb! I opened not my mouth, because Thou didst it."

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

Under the righteous government of God, families, communities, cities, and nations, are dealt with as corporate, responsible bodies. This is illustrated in the case of Achan, who, in direct disobedience to the command of God, at the taking of Jericho, appropriated a wedge of gold and a Babylonian garment. As a direct consequence, the Israelites were defeated in the very next battle at Ai. When the crime of Achan was discovered, the penalty was upon his entire family, because of the solidarity of the family, and because the entire family was guilty. Critics are not

pleased with this record, and consequently they miss the great lesson which God was thereby teaching the Israelites, and which He designed for all nations and all times. The injunction laid upon Israel, devoting the spoils of Jericho to God, was national, and Achan's sin turned the nation aside from complete obedience. Often the sins which begin as individual sins, become national, and result in national disaster. This event specially illustrates the solidarity, the moral character and the accountability of nations, and the strict justice of God in his infliction of national penalties.

Another feature of the righteous character of the Divine government is presented in the story of the Gibeonites. Through deception they succeeded in making a covenant with Joshua, so that they might not be destroyed along with the other nations of Canaan. Many years afterward, Saul, in violation of this covenant destroyed the Gibeonites. Then about fifty years later a famine prevailed for three years in Israel, in the days of David, and God said that it was a judgment on account of the bloody deed of Saul. The critics are very much set against this record. But it presents one of the most important of all the lessons concerning the responsibility of nations and the righteous government of God. It is generally believed by profound political thinkers that nations have a continued existence generation after generation. The sins of the nation in any generation are the sins of the nation until national repentance and reformation. And if the nation instead of repenting and reforming, goes on adding sin to sin, the time will come when it is too late. This is what God means when He speaks of a nation's cup being full. It is what Christ means when He, seeing that the Jews were bent on rejecting Him, said, "Fill ye up the measure of your fathers" and warned them that judgment for all the sins of the past would speedily fall upon them.

The figure here employed is a very striking one. Each nation is represented as holding in its hand a cup into which its crimes, one after another, are placed, and when the cup is full the death penalty is inflicted. Only by reformation and repentance can there be escape from this fearful doom.

There is a very solemn lesson here for nations today. When the Constitution of the United States was framed, we began to fill our cup by starting out without God, and we have been adding to the contents of that cup ever since. And if we do not repent we shall perish like the nations of the past.

HALF EAGLE, HALF GOOSE

It was an old mythological tale that the eagle, being envious of swimming birds, asked Jove for a relief which was granted.

Jove made her half eagle and half goose, so that she could paddle about with one foot while seeking fish in the sea, and seize with the talons of the other foot the small birds of the air. For the hour she was happy; she thought she dominated both sea and sky.

But when a fiercely preying fish pursued her on the water, her eagle foot hampered her and she was wounded; and when she attempted to rise in the air, her sagging goose flesh made her an easy quest by the vulgar magpie.

We are reminded of the old story sometimes when we read the lucubrations of some self-styled Christians. They are half eagle possibly; and half goose, certainly. They want to be devout Christians for the blessing; and they want to be rationalists for freedom.

And they are the easy prey of every ravenous notion and every carrion theory that swims or flies.

Jabez Says

After feeding for some years on the food prepared according to recipe of Mrs. Sarah Tyson Rorer, whose cook book is the classic of the kitchen in America, I had thought never to disagree with her upon any subject—as her food has never disagreed with me.

But when Mrs. Rorer attempts a prescription for the social evolution; she does not seem to sense the proper proportions of her ingredients.

According to associated press report she approves the departure of the women from domestic cares and from formerly accepted female occupation; and finds a kind of amazon glory in the fact that men milliners, men dressmakers and men kitchen drudges have taken upon their own shoulders the former cares which fell to the women of the race.

To lift burdens from the shoulders of over-worked woman has been the instinctive and the calculated purpose of man in the ages of Christian progress. It is one of the greatest achievements of human progress. But in making the social amelioration, it never could have been the intention of sensible man or intelligent woman, that men should be feminized and women masculinized.

We are losing something in the home by the almost universal outreach of woman kind. We are losing something in the soul. We are losing something in the essential inspiration of childhood.

Just let me ask the ultra feminists (without assuming that Mrs. Rorer is one) which child has the greater joy and inspiration in memory and the greater urge in high endeavor: one whose mother was a competent and loving housewife and whose father went to the forge or shop or office; or one whose mother was a bank clerk and whose father was a milliner? I am not a betting man; but if I were, I would be willing to wager my worldly possessions against a plugged nickel that the boy or girl whose mother was a good housewife and whose father was a good blacksmith or banker will make a better and a prouder citizen, than one whose mother is a travelling salesman and whose father is a dressmaker.

Mrs. Rorer herself is the best demonstration that woman has her own appointed sphere.

Two young men of my acquaintance are holding positions as subordinate engineers in two great enterprises.

So far as one may judge, their abilities and their prospects are, like their family circumstances and their education, about equal. Both of them talked to me about marriage.

One said: "Not any of it for me—just yet a while. I am going to get ahead in the world before I take any family burdens on my shoulders." And he thought this was the quintesscence of worldly wisdom.

And the other remarked: "I have just married the girl whom I courted at the university. We can get by, with economy; and she is a wonderful help to me."

There is no question in my mind about which of these two will make the more valuable citizen. It was that old worthy, Thomas Fuller, who said that the married man was the binder in the hedge of the state. And there is no question in my mind as to which of these two will make the greater success in life. The man of family has incentive totally lacking in the case of a bachelor. He has sustenances and defenses which the other does not know. He has values which soon come to be

appreciated by his superiors or employers.

In this age one might not go quite as far as a banker whom I knew thirty years ago, but his reasoning was sound then and it is almost as applicable now. He said; "I never employ as a cashier any but a married man. And I never employ a married man unless I know that his wife is a contented woman; and I never employ a married man with a contented wife unless I know that she takes interest and pride in his work and inspires him to frugality and integrity."

The world is the worse off when the bright young men of the day selfishly shun the responsibilities of marriage. Without it they will grow into crabbed, selfish, dangerous middle life.

When the chatterers insist too volubly upon their claim of all wisdom and all power and all justice in this world, I am reminded of what Edmund Burke said in his "Reflections on the Revolution in France." I shall make only a little paraphrase: "Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, repose beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field. * * * * Really, they are only the little, shriveled, meager, hopping, though loud and troublesome insects of the hour."

I wish that some of the Mrs. Rorers of the world would give their influence and their energy to a proclamation of their part of the social gospel: that house work is not a servile occupation.

Just now, more than any other kind of social teaching except that of religion, the young woman needs to be taught that there is a crown of glory finer than any tiara of diamonds waiting for the head of every competent and satisfied cook and housekeeper.

"Let him rest till the resurrection and the final judgment; if he were an heretic he shall then have a heretic's reward."

So spoke Charles the Emperor when the Spanish soldiers would have broken into the grave of Luther to scatter his bones.

And governed by the same dignity and delicacy Charles forbade his captains to deride the name of Luther, because the latter being dead could not answer his assailants.

In a large way we ought to imitate the emperor—not only in our refusal to speak ill of the dead who cannot answer, but in our forebearance towards absent ones who have no opportunity in their absence to reply.

One does not think much of the courage of that man who never offers an argument nor an animadversion nor even an unfriendly comment while the subject of his conversation is present; but holds all his biting remarks until the other's back is turned.

To such let us commend again the example of the Emperor Charles who harshly stopped his captains when they would have offered vituperation upon the name of Luther; because Luther being absent could not answer his accusers.

One of the church papers in speaking of the Federal Council budget in 1925, says: "Wishington office * * * $17,400."

That is an unconscious but the best discription of Washington that I have ever read. The capital of our country *is* the wishing town and the wish is often in vain. Too many of our public men go there wishing to be true public servants; and the wish falters in the face of machine obstacles, or is lost in the byways and mazes of temptation.

And Mary Remarks

I want it to be clearly understood that I am not Martha. I am only Mary. Therefore please be as forbearing as you can.

While Martha is away, I am going to say some things I have been wanting to say. Martha has been so popular and says things in such a fine way that I have always hung back.

For I am one of those modest sort of women who, though they may often think they have something worth saying, rather hold back while other people are saying things. I do think that many of the very best women in the world, who have some of the most excellent ideas about things are never heard. They keep hanging back in a modest sort of way, thinking that perhaps other folks will not attach much value to what they would say, or putting it off till another time. Then some one else says something like it but not nearly so good, and perhaps not so well put. I want to speak up, therefore, for the women that are there but not often in the lime light.

I used to be an exponent of woman's rights. I am now, but not in the same way. I once thought, and did say to my husband and intimate friends, that women are every bit as smart as men, and that if women only had the chance they would straighten things out in this country. I had a list of all the things we could do if we only had a chance.

When the nineteenth amendment was adopted, I believed that most of the crooked ways would soon be made straight. I didn't quite think that the devil would immediately flee to the bottommost pit. I had allowed myself to think that the men failed to act on our pleas against certain evils just to be stubborn and to show that they were still lords of creation. When emancipation came, I said, "Now we women will show them how they ought to have done it!" Have we done it? As I have said, I am not a leader of my sex but I have always been a firm believer in women as the hope of the race. I am still.

This is the age of woman. It is likewise the age that will test us women. Will we make good? We will, but we must watch our step.

I have been greatly encouraged in the efforts which have been made to familiarize every woman with the principles and procedure of government and that part we women need to play for the welfare of our community and nation. I am a little fearful, however, that some of our leaders are too prone to follow the weakness of the men. A taste of publicity is apt to cause some of us to use, as a means to an end, what should always be our objective. A short time ago, one of our women leaders was widely quoted because of her observations on the "delicatessen wife." It all seemed to me to be a better publicity stunt than a serious attempt to solve the home problem. I do not wish to misjudge one of our leaders. Yet the incident points to an all too common danger against which we may well guard.

Equal rights for women has never seemed to me to be intended to throw wide open the gates for imitating the men in all, or any of, their faults. Our mission has always seemed to me to be to help them overcome their faults, or bear with them, and to join our virtues with their valor in attaining the highest public good. Let us play the part, not of simians but of sisters.

I understand that since the coming of the age of woman, many of our finishing schools of the East have listed among their electives a laboratory course in cigarettes. One of these young ladies, the daughter of one of our greatest financiers, did finish her own life. And her broken-hearted father was public-spirited enough to give full credit for the finishing work to the elective in cigarettes. No, if we women are to stand the test and make good, we must not be apes but sisters and mothers.

We who make up the vast majority of women voters in the community and nation are homemakers. This is our particular vocation, and the one which counts most in the shaping of our nation's life. It seems to me to be just as true now as ever, figuratively at least, that "the hand that rocks the cradle rules the world."

I do believe that we women should stand in a solid phalanx in defense of all that is involved in the American home. It is the most formative force in the nation. As the American woman goes, so goes the American home. And we must protect our womanhood for its own sake and for the public weal. If every woman of us in every community will do her duty to the nation on primary and election day, and to the home and community every day, I think we may keep our country safe from the mistakes of the men—also the "delicatessen wife" and the "finished" girl.

Motherhood stands for the leverage of one generation upon another. Will the next generation be better? We find our answer in the girls of today just blooming into womanhood. What are their ideals, their relation to God, their relation to society, their conception of the home?

Our womanhood are the mothers of the nation. My sister, Priscilla, who is a maiden lady, disputes this last remark. But I insist that every woman may become capable of spiritual motherhood. Some women are home-mothers. There are others, and Priscilla is one, who, in the school, in the church, in the store, in the social circle, sense the soul needs and possibilities of our boys and girls, and mold them for the nation and humanity with the spiritual instinct of true motherhood.

God give the nation such spiritual mothers! The nation and the children of a new generation will rise up and call them blessed. Motherhood will have come in bloom and the age of woman will have fully vindicated itself.

Senator Goff of West Virginia does honor to the people of his state in choosing "God and the Constitution" as the subject of a recent magazine article. His article, however, is like the Constitution. It leaves God out of consideration.

Some time ago, a Pittsburgh policeman was asked what would happen if Jesus Christ appeared and began addressing a crowd on Liberty Avenue. "He would be required to get a permit," the cop replied. We are wondering if the permit would have to come from the Father in Rome.

Governor Donahey recently dashed to earth the hopes of the good Christian men and women of Ohio by vetoing the bill to put the Bible on every teacher's desk in Ohio. The artist of a Columbus paper soon after portrayed the Statue of Liberty bowing almost to the ground before Donahey. We would much prefer to have Miss Liberty maintain an erect posture, expressing any pleasure she may feel by shedding her beams abroad more intensely then now.

The National Reform Program

The Charter of The National Reform Association declares that it is formed "for the purpose of maintaining and promoting in our national life the Christian principles of civil government."

A fuller statement of the principles and aims of the Association, which has formed a part of its constitution ever since its birth, is this: "The object of this Society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the State and Federal government touching the Sabbath, the Institution of the Family, the Religious Element in Education, the Oath, and Public Morality as effected by various forms of organized evil; and to secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our Government on an undeniably legal basis in the fundamental law of the land."

The first thing to be noticed with reference to this program is that it is definite, positive and constructive. It affirms in plain words that Jesus Christ ought to be acknowledged in the National Constitution as the Ruler of the Nation. *This is the major purpose for which the Association exists.*

The principal reasons why this acknowledgment should be made are here briefly summarized:

1. Jesus Christ is the supreme Ruler of nations. One chief purpose of the Bible is to unfold this truth. From Genesis to Revelation it exhibits the Divine purpose to subdue this rebellious world with all that it contains, and to bring it into willing submission to the scepter of Christ as the reigning King. Special mention is made of nations as taking a leading part in the rebellion against God, and they are specially mentioned in the statement of the Divine purpose to subordinate all things to Jesus Christ. Our Lord Himself declared that He is King, and that one chief purpose of His coming into the world was to bear witness to this truth and to establish His authority over all things. Nations therefore should acknowledge Him.

2. The Rulership of Jesus Christ is a fundamental political truth, and should therefore be given a place in the nation's fundamental law. No government of any kind can exist without authority. Governmental activities always involve the exercise of authority. The ultimate source of authority is Almighty God. To wield authority that does not come from God is usurpation of a divine prerogative. To wield authority that does come from God and not to acknowledge its source is insubordination and incipient rebellion. But since Jesus Christ is enthroned as the Ruler of nations all our transactions with God are carried forward through Him. All authority in heaven and on earth has been given to Him. He delegates to national bodies all the authority they possess. The nation delegates to its established government sufficient authority for governmental purposes. It is just as important for the nation to acknowledge the source from which its authority comes as it is for each state in the Union to acknowledge the authority of the Government of the United States.

3. Our national history furnishes a strong argument in support of such an acknowledgment. The Colonial Charters declare the purpose of the

colonists to be the founding of Christian commonwealths. Their Campacts of Government give expression to the same purpose. Some of these in express terms acknowledge Jesus Christ as the Ruler of nations. It has been and is the almost universal custom to acknowledge Almighty God in State constitutions. Such acknowledgments grow out of the conviction that civil government sustains a vital relation to God, but they come short in that those who make them lack complete information concerning the rulership of Jesus Christ.

Our national history never would have been what it is were it not for Christianity. The American people have always been predominantly Christian. Our customs and usages are largely Christian. Many of our laws are human statements of the principles of the Decalogue. Failure therefore to acknowledge our Divine King in the National Constitution is of the nature of a break with our national history, and is the beginning of a drift out into the stormy sea of national atheism.

4. The very essence of true Political science is involved in the Christian Amendment. Political Theory is one of the most important branches of Political Philosophy. During all the ages in which men have been theorizing about government until very recent times, there was no set purpose on the part of any considerable number of writers to separate politics from religion and morality. In recent times however the Machiavellian idea that in politics no moral principles are to interfere with the purposes, plans and programs of civil rulers and political aspirants has been at least covertly maintained by pronounced opposition to the use of moral and religious sanctions in political life.

The Christian Amendment is the formal recognition of a moral standard in the political realm for the whole body of people and in a very special sense for public officials. It embodies a fundamental principle which furnishes the correct starting point in the formulation of a true political system.

No good citizen wants the constitution to embody a false principle. No citizen who is deeply concerned about the country's welfare wants the constitution to be ambiguous on matters of importance. Since our National Constitution is claimed by agnostics to be framed on the Godless theory of civil government it is, to say the least, ambiguous. And when it is remembered that this document is the first in our history to ignore the Divine Ruler the assertion that this was done deliberately and purposely seems to have some evidence to support it. We do not admit that the Fathers who framed that document, and the people who ratified it, intended to set up a government entirely independent of the government of God, but they have certainly furnished agnostics and secularists of all shades of unbelief with a weapon which they are not slow to wield against every Christian feature of our national life.

The evil effects of the religious defect of the Constitution show themselves in a very emphatic form when the question of political sovereignty is considered. It is commonly held that the sovereignty of the nation involves the right to do whatever those in control can succeed in "putting across," no matter how immoral it may be. The idea that there are any limits to State authority, and especially the idea that the State is limited in its prerogatives by the moral law, is rejected as inconsistent with our doctrine of separation of Church and State. The acknowledgment of the authority of Jesus Christ would fix the boundaries of the authority of the State.

When it is remembered that all the authority of the State is delegated by

Jesus Christ the reigning King, it will be readily seen that the State can have no authority except what He has delegated to it; and that He has not delegated authority to violate His own moral laws. Let us then urge the Christian Amendment as the embodiment of the very essence of true political science, and as a safeguard against national atheism with all its horrors.

5. One of the most practical reasons for the acknowledgment of the Rulership of Jesus Christ is the fact that it would furnish a legal basis for all needed practical reform. The Statement of Principles already quoted mentions some of the matters on which reform is needed. Mention is made of the Sabbath, the Family, Education, the Oath, public morality generally. The mention of these practical issues leads up to the consideration of the secondary purpose for which The National Reform Association was founded.

It is often the case that good citizens see the necessity for these practical reforms, but fail to see the connection between them and the Christian Amendment. It sometimes happens also that representatives of The National Reform Association fail to show this connection. They may be so wrapt up in some one of the many practical moral issues in public life that they overlook the more fundamental and more necessary issue, and therefore may fail even to mention the Christian Amendment. It may at least awaken thought if attention is called to the logical connection between the Christian Amendment and all other reforms in the political realm.

It is a fact often noticed in connection with the struggles between Christianity and atheism in national life, that the opponents of Christian laws and usages plant themselves on the non-religious character of our Constitution. They entrench themselves behind this document and use it in support of their nefarious ends and activities. They should not be permitted to use our fundamental laws in their efforts to destroy the very institutions and influences that made this constitution possible. The only way to do this is to amend it by making it Christian.

It is not difficult to show the connection between the Christian Amendment and each specific reform. While Sabbath laws have generally been sustained as constitutional, in some cases they have been overthrown because they have no constitutional basis. While it may be regarded as constitutional to use the Bible as setting forth the only authoritative moral standard, it is often held by courts to be unconstitutional to use it in the school room because sectarian books are prohibited.

A superficial view of the Mormon issue may fail to show any connection between the anti-Mormon campaign and the Christian Amendment. But let it be remembered that Mormonism claims to be THE KINGDOM and that it claims the right to exercise authority over nations. The best way to meet such a claim is to unfold the truth about the Kingdom as it is embodied in the Christian Amendment.

In recent years much attention has been given to the movement for world peace, and The National Reform Association has made this one of its departments, and has appointed a Commission to carry on a peace propaganda. Surely it ought not to be difficult to see that the first step toward peace by any nation should be the acceptance of the leadership of the Prince of Peace; and that world peace can be secured only by bringing all nations into subjection to Him, since it was long ago declared that of the increase of His government and of peace there shall be no end.

Here is a constructive program that should call into action the best there is in all of us. *R. C. W.*

Mason's Observations

Free Comment on the President and the Secretary of the Treasury

By James Ellington Mason

From the ill manners of saying I told you so, I pray to be delivered.

And yet—for the sake of emphasis—one may be compelled to refer to the record.

Perhaps readers of The Christian Statesman will recall several very ardent, not to say abusive, letters published in the magazine to reprehend my praise of Secretary Andrew Mellon. The principal fault which was found with my compliments paid to him for his exercise of financial genius in our national affairs, was that he did not enforce the prohibition law to suit my critics and, therefore, he ought not to be recognized as having any merit. In plain words, we were not to be permitted to praise him for the quality he did have, because someone else preferred to denounce him for a quality which he did not have.

And now Secretary Mellon is out with the most effective measure for prohibition which the country has seen since the collapse of the early effort to enforce the Volstead Act and the Eighteenth Amendment. Secretary Mellon has called to the aid of his department an army officer who is the chief director of the prohibition campaign on land; and he has co-operated to the extent of securing a naval force to make maritime war upon all the pirate craft that stand in rum row or ply the waters within the hour's sail of the shores of the United States.

I hope that some of the critics will be pleased; but I hope more than I believe in this case—for the greater the triumph of his present policy, the more they will grumble because he did not begin earlier.

This gives opportunity for an observation which might well be heeded by the people of the United States—particularly by reformers who are, and who are willing to confess that they are, more than ordinarily intelligent.

No human creature, whether in office or elsewhere, can do everything at once. Secretary Mellon came into office with the world's finances all atremble. Never before in the recorded history of humanity was there so much danger of a word callapse—irremediable collapse in credits, governmental and private. One year of neglect, or one year of ordinary feebleness, such as might have characterized the average financier or public official, and the whole system of world finance might have been thrown into chaos.

Andrew Mellon brought to the task of stabilizing the credits of the world, a genius unparalleled in modern times in this domain. It was a task for the superman. To this he gave all his genius and all his energy. As stated by me two years ago, the stabilizing of the world's finances had a moral as well as a material aspect; for if world-wide panic had come, industries would have been palsied and misery and vice in tidal waves would have followed.

Secretary Mellon performed his first task first. And now he is ready for the second task. That he placed the two things in this sequence, of course will not satisfy the critics. No matter which way a public man judges, his opponent who has the second guess can guess the other way.

I am as ardent in my advocacy of prohibition as any one of the people who have rebuked my articles in The Christian Statesman. But I believe that Secretary Mellon arranged his

work in the due order of timeliness. Now that we are probably past the acute financial situation, I look to see just as great success in the domain of prohibition enforcement.

At any rate, Mr. Mellon starts off with a policy which experience has shown to be the only way. He is going to use the strong hand. And rum row at sea, and rum runners on land, will have to meet the whole power of the United States.

* * * * *

President Calvin Coolidge made economy the key note of his inaugural. In most meaningful words he indicated an intention to hold government expenditures within the bounds of honesty and reasonableness, and thereby give opportunity for lifting a part of the extraordinary taxes which now burden the people of the United States.

Already we are beginning to see the fruitage. It is announced in well-informed circles that during the next year three hundred millions will have been cut from our tax bill. This has the double effect of lessening the outflow from the people's pockets and coercing public officials into careful restraint in their use of public moneys.

This is the beginning, let us hope, of a new era. The people of the United States are paying annually nearly ten billions of dollars in taxes of various kinds. If the federal government can reduce, perhaps states and municipalities will bring themselves to common sense. Both by example and by precept, President Coolidge and Secretary Mellon are preaching to the country.

We are told also upon good information that in twenty years this country will have paid off its twenty billions of debt. Certainly there is no reason to doubt this prognosis, unless the world shall again be involved in war, or unless some pestilence shall smite all the nations of the earth. Of course, this will be the greatest achievement, when viewed in its absolute, that has ever been witnessed in finance. But even relatively it will exceed anything in the history of our own country. No other Secretary of the Treasury ever undertook with sufficient vigor and competency the elimination of public debt. When Mr. Mellon came into office there was still remaining a debt from the civil war. When he goes out of office he will have left a plan whereby his successors can extinguish the total of all the debts of this country accumulated during seventy-five years.

* * * * *

It is such ill manners to say, I told you so, that one must not indulge himself. But I ask those rebukeful commentators who have written THE CHRISTIAN STATESMAN so frequently during the two years past, to recognize plain justice in this case of Andrew Mellon, Secretary of the Treasury—the financial genius who reduces taxes and pays debts; and the prohibition enforcer, who gets after the whisky criminals with all the power of the United States.

There may be many people who refuse to love Andrew Mellon; but no honorable person should deny to him a recognition for qualities and performances not excelled in his high office within the history of this republic.

Dr. Howard A. Kelly, famous surgeon of Johns Hopkins Hospital, Baltimore, Md.: "Alcohol in its various forms, when used without restraint, caused hundreds of thousands of cases of illness year by year; was an enormous handicap to American labor; landed tens of thousands in our insane asylums yearly, hundreds of thousands in hospitals and almshouses, and caused about one hundred and fifty thousand deaths a year. It is the most deadly drug known to man."

OUTLOOK

PRISONER AND PRESIDENT

Prisoner No. 237 is president elect of the German Republic. That is the outward appearance.

In reality the Hohenzollern family is president by proxy.

Paul von Hindenburg was indicted by the French foreign office upon eleven criminal charges. These include the abduction of women and children, the violation of graves in cemeteries, the pollution of the water supply, and other inhuman violations of the rules of war. The indictment still stands in the French archives under serial number "War Prisoner 237".

But little the new president will care. He leads the national party and he leads it toward imperialism. The sentiment of Germany is with him.

The male voters, in the main, were tied by party obligations; but the women threw their strength to their war idol. And the women were more expressive of the real thought of Germany than the men.

Germany feels that she needs a strong hand. She needs a centralized government. She needs a spirit of unification among her people. Only imperialism, according to the German method of thinking and acting, has been able so far to thus unify and centralize.

Von Hindenburg will attempt to be a dictator. This is inevitable. For nearly seventy years of his conscious life he has been the slave of authority over him and the tyrant in the exercise of authority upon those who were under him. It is impossible for him to change now even if he were so inclined. And if he can make his dictatorship at all acceptable, a long step will have been taken to the restoration of the monarchy.

While one may abhor hereditary and monarchical rule, one may question if a monarchy would not be the very best thing for Germany at the present time, viewed solely in the light of her own interests. It would be full of possible disaster to the world at large; but it would strengthen Germany for that conflict of reprisal which many Germans see with the eye of faith and entertain with the heart of hope.

Germany has changed her outward seeming to the world; but beneath the thin veil Germany is the same, with her prodigious abilities, her relentless science and her world ambition.

And war prisoner 237 in the presidency is the living evidence.

DOUBT OF THAT GUNNERY

We wish we could accept fully the inspired statement, which goes out from Washington, to the effect that intensive training in the Navy has reached such a point of efficiency in the use of anti-aircraft guns that forty-eight per cent of the fire is registered as hits against targets moving at normal war time height and speed through the air.

This wish is not the result of any war spirit nor any blood thirst, nor any expectancy of immediate warfare. It is occasioned solely by a feeling that the defenses of the country should be what they really claim to be and not mere costly fictions.

If the improvement has been so marked, it may be accounted as the most remarkable achievement in all the history of gunnery. Only three months ago in the tests on the Pacific coast, tons of metal were sent from aircraft guns at the targets dragged by airplanes across the sky, and the result was so negligible as to fall entirely outside recorded figures. It may be that the amazing

improvement has occurred; but most people will await a more particular record than a glittering generality which has gone out from Washington in that inspired dispatch. And in the meantime most people will prefer to hold the opinion that the one weapon to use against an airplane is another airplane. Shots from earth or sea by anti-aircraft guns will scarcely furnish any destructive defense.

The present writer passed through two air raids in which anti-aircraft guns were thundering their shots at flotillas of air machines and not one hit was made. So far as the record has demonstrated there has not been enough improvement in anti-aircraft gunnery to furnish any assurance for the present or the early future.

ONE WHO COMES BACK

In sporting parlance in America, they never come back.

But this does not apply to politicians in France. Joseph Caillaux sentenced to imprisonment for assumed offenses against France during the Great War, and subsequently exiled, is back again as minister of finance under the Painleve ministry.

Only the French can do this sort of thing with sufficient drama to make it soul satisfying to the whole nation.

Amidst tumultuous scenes in the chamber of deputies, Caillaux entered upon his duties. Of course his friends were radiant; and even his enemies were partly satisfied by the dramatics of the case.

It is not now clear, it never was clear, that Caillaux was a traitor. He had certain policies and certain affiliations which kept him in close communication with German agents in France. But as the case was given to the world at the time, there was more than a reasonable doubt of treason on his part, and equally a reasonable belief that he was gaining for France more than he gave to Germany by his connection with German business men, diplomats and spies.

At any rate, he is in France—instead of exile; he is in power—instead of prison. And it is not to be doubted that he will give his constructive genius and his indomitable courage to the reorganization of French finance. It will take just such quality as Caillaux has shown to bring France out of her financial abyss. In generations yet to come this man Caillaux may be one of the names graven upon the hearts of Frenchmen as well as upon the dramatic history of France.

THE BIG CLEAN-UP

The public press is comforting in one respect in these days of turmoil.

From north and south and east and west come announcements that the cities are cleaning out their graft and bootleg rings. Proud officials of police departments are being deposed and some of them are being tried and sentenced to heavy fine and imprisonment, because of their betrayal of the public right.

And the active prosecution of traitorous federal officials has been an accompaniment of the local clean-up.

It looks as if the combined effort of the Federal Government and the reform elements in local communities will make grafting and bootlegging so unprofitable that they will become unpopular.

Conscience and common sense have both had an awakening.

When the leading business men of the country pledged President Coolidge that they would stand for the strict enforcement of the prohibition law, they communicated their determination throughout all the political and business and social circles in which they were a potent influence. The result was immediately observable. Mayors of cities, managers of public safety, chiefs of police, all became attentive to the

wish of the business magnates, and they began to recognize the glaring evidence of wrong doing which existed throughout the country in local administration. For instance, in one large city, a detective connected with the bootlegging squad of the city administration—working for $200 a month—was occupying a mansion, the cost of which was more than $30,000. He had two motor cars and an extensive bank account. He lived at the rate of $25,000 a year. Everybody had known the scale of magnificence upon which he was conducting his affairs; and everybody had known that he had no legitimate income except his salary. No one was paying any attention to it in a serious way. His colleagues may have envied him; some of them may have been disgusted; but most of them joined with the general public and his official superiors in snickering a little and admiring his skill. When the clean-up started this man was immediately deposed and probably is on his way to the penitentiary. The neighbors who envied him and his family his rich possessions, now look at that house as the abode of a criminal.

And that instance is the one we wish to point as indicative of the general change. Before the business men made their pledge to President Coolidge, it was the fashion to laugh at successful graft and to smile at and applaud the exploits of bootleggers. When big business set its face against such things the politicians had to take heed and already there is a new moral sensibility.

And the Federal Government appears to be doing its full part. Secretary Andrew Mellon has called to his aid an army officer to enforce prohibition; and those who know Colonel Lincoln C. Andrews say that he will fight the bootlegger exactly as he would fight the boche and that he will win the war.

It is with great thankfulness to God that THE CHRISTIAN STATESMAN regards this needed change. Through many months this magazine has been declaring that no bootlegging and grafting could exist (and the two rings are interlocked, and with them is the underworld ring of banditry and murder) for any length of time in any borough, city, county or state, without official protection. Now that big business has joined with the Federal Government in a resolute determination to break the partnership between politics and bootlegging; we shall see the clean-up in various spots of the country and in so many spots that soon these will coalesce and there will be a general clean-up of the evil conditions.

Clean up the nation and shake down the grafters.

FORDS IN THE AIR

On Friday, April 3, 1925, the Maiden Dearborn, flew from Detroit to Chicago, a distance of 285 miles in 170 minutes, carrying a load of 1,005 pounds of freight, exclusive of the pilot, the mechanic and his outfit, and the gasoline. To show that the initial flight was not a fluke, she made the return journey with a similar cargo in exactly the same length of time.

In the years to come this demonstration by the Maiden Dearborn will take rank with the successful experiment of the Wrights at Kittyhawk, with Robert Fulton's first steamboat operation on the Hudson and with that ridiculed journey of Elwood Haynes at Kokomo in the first automobile.

The Maiden Dearborn is an output of the Ford factory or an affiliated plant. The Fords have gone in for the flying machine. And to this they bring to bear the aggressive business genius of the father, the obedient following of the son Edsel, and the marvelous organization which Mr. Ford has built to a degree of efficiency without a parallel in human annals.

The possibilities for the carriage of

valuable express and freight and passengers are unlimited. These possibilities will be realized according to the extent of service and the public demand. The Ford factories can turn out airplanes as they turn out automobiles—to fill all profitable requirements.

That such a development would sometime occur must have been quite certain. That the movement should be made by the Fords is most gratifying; because success is assured from the start. And a great factor exists in this case which might not be so manifest in the development if in scattered or less competent hands or under less patriotic custody. Henry Ford is thoroughly an American and in addition to doing something for business and material progress; it is quite certain that he is consciously and conscientiously doing something for the safety of his country.

We may set at rest now all anxiety about the quarrels of the various branches of the air service at Washington. Brigadier General Mitchell may have failed to awaken common sense and may have failed to produce harmony between the Navy and the Army bureaucrats; but his revelations quite evidently aroused the consciousness of our super-industrialist and patriot Henry Ford. And Ford will build an air fleet sufficient for the nation's peace needs and sufficient for its defense in case it should ever be attacked by any foreign power.

If you are inclined to scoff at this statement and if you are old enough to remember back twenty years, just recall that along about 1905 Henry Ford said that he intended to bring the automobile within the reach of the working man. So far as that remark reached, it raised a laugh throughout the United States. But now Henry Ford is turning out nearly ten thousand automobiles every day for the use of the people of the United States. Any industrious and thrifty American working man can own a Ford car and buy a new one every year.

When Ford says that he will fill the air lanes with flying machines, he has advantage of a precedent prediction which has been fulfilled. He has crowded the streets of the cities and the country lanes with his automobiles—all in twenty years.

QUICK ACTION AGAINST TREASON

Here is the story of a Russian Red movement in Germany.

A communist organization existed in Berlin and in other leading cities of the German republic. Its activities were financed by money provided by the Third International of Russia. Among the leaders who received their inspiration and their pay from Russia were Felix Neumann, Ernest Poege and Alexander Skobievsky. With them were thirteen other subordinate leaders. The plan of revolution was made in Moscow, and these three named with their colleagues were the appointed agents of execution. By skillful propaganda and the use of money they were to incite the workers of the industrial centers of Germany to enlist for a murderous upheavel by the general use of bombs, the blowing up of factories and public buildings and the assassination of officials.

It is not a matter of surprise that the Russian Reds should have looked upon Germany as a fruitful ground. It was from the German philosophical writers that the idea of a socialistic state was spread throughout Russia and to some extent to other countries. In Germany, too, exists the largest political organization of socialists in the world.

But when it came to the Russian communism, which is a totally different thing from the philosophical socialism

of the German writers, the assumed converts became indignantly alarmed and they betrayed the plot.

After a trial the three leaders who are named were sentenced to death and were executed; and the thirteen other subordinates were sentenced to long terms of imprisonment. The charges proved were treason and murder. Probably the three leaders did not themselves commit any assassination, but they conspired thereto; and under the law they were guilty.

It may be that Germany is altogether too harsh in her conclusion and too prompt and decisive in her method. But she has sense enough to know the need of self-preservation.

Mark the difference between her method and that which is pursued in the United States. We have had all sorts of plots in this country, financed by the Third International of Russia. Such plots are continuous even in this day. And every time our Government attempts to deal with treasonable utterance which incites to revolution with murder as an attendant; all the sentimentalists of the country let out a shriek of protest in behalf of the right of free speech in free America.

Of course no right-minded person wants to see any improper restraint upon freedom of speech, nor any tyranny of government over opinion or rightful liberty of action. But the fate of Russia ought to be constantly before our eyes. As THE CHRISTIAN STATESMAN has often remarked, we have never known any man to be restrained from uttering, or to be punished for having uttered, anything which ought to have been said in America. And until people can find a case where freedom of speech has been denied or rightful utterance has been prosecuted, there is no legitimate room for the wrong-headed but soft-hearted sentimentalists.

This nation was divinely appointed. It has a duty to survive as a democracy, established as the best earthly form of government for the people in this age. It owes its obedience to the Divine Ruler. And it is recreant to every obligation of the great trust reposed, if it shall allow atheistic anarchy—in the abused name of human freedom—to overthrow a divinely ordained government.

BOOTLEG BARONET BURSTS

In looking over the ordinary news of a month, one of the best stories is that of the collapse of that British bootlegger baronet's business.

Sir Broderick Hartwell advertised in the London newspapers for financial subscriptions to a whisky enterprise. He promised one hundred per cent profits every three months. He was to buy up at British market prices large supplies of popular brands of Scotch and other whisky; charter rum vessels to carry the cargo across the Atlantic; deliver it outside the fourteen or sixteen mile limit to rum smugglers; collect three times the original cost and scurry back to England with his profits and with a demand for more cargo.

Hartwell became the central figure of international diplomacy. Our Government protested semi-officially; and the British government answered in the same way that it had no power to restrict commerce not in violation of its own laws nor international maritime custom.

But what the two governments were unable to do, the highjackers partly did, and the United States Navy finished.

The rum pirates took Sir Broderick's cargoes and then refused to pay, giving the crews of his vessels the alternative of going their way empty handed, or going to Davy Jones' locker. And then the United States Navy with a lot of speed boats found a way to surround the Hartwell vessels within one mile

sailing distance of the coast. By shrewd arrangement the arbitrary distance of fourteen miles had been exchanged for a stipulation that any vessel approaching within one hour's sailing distance of our coast was subject to inspection as to its cargo. And with swift boats which can cover twenty-five and thirty miles an hour instead of fourteen, the Broderick Hartwell enterprise was surrounded.

The culmination of his insolent bit of piracy is in a dispatch which he sends to his own stockholders after his visit to America:

"Visit discloses appalling situation. Over 30,000 yards (?) seized. Balance transferred to three schooners. At present safe, but cannot reach or communicate.

"Two thousand unloaded, but resulting funds paid out for chartering vessels. No funds available unless schooners land goods, at present impossible, owing to intensive campaign. Returning soon as possible. Communicate to inquirers with deepest regrets."

And the estimate in which he and his enterprise are held is voiced in the *London Star,* which tells him and his stockholders that they will get no sympathy and that most of the English people will regard the end as highly satisfactory.

Hare-brained Hartwell and his fool stockholders are properly punished.

The Bolshevik Jews of Russia have set up a propaganda agency in Washington, under the title of the Russian Information Bureau, which is housed in a pretentious private residence, on Connecticut Avenue. A semi-monthly magazine, called the *Russian Review,* is published by this organization, which is said to be cabling reports of conditions in America to the home office in Moscow. This nest of aliens should be closed up by our State Department.

—*The American Standard*

UNCIVILIZED AND ETHICAL

All our efforts, altruistic and venal alike, have failed to completely civilize the Navajo Indian chiefs.

In the campaigns led by General Miles against Geronimo and other Apaches forty years ago, the Navajos were the General's best scouts. They tracked tirelessly and with a skill which matched the cunning of the Apache; they traveled often without food or water and took their brief snatches of rest at night without covering in the midst of savage dangers. Each one of them was given an army sobriquet; and each one of them made his mark on an enlistment paper.

When the war was successfully concluded and General Miles went to Washington for his well deserved promotion and dignity; these Navajos drifted back to New Mexico and finally settled in their reservation at Pueblo Bonito. No doubt, around their camp fires at night they lived over the old chase after their hereditary enemy and under the direction of the great chief Miles whose character as a warrior is one of their tribal traditions. Just one thing they failed to talk about—the names which had been bestowed upon them when they enlisted in the service. Most of them are along in the eighties now. None of them have kept their enlistment papers, for when the Apache war was ended they had no reason to keep any documents. Like all other Indians their history is told in tribal song and story.

And now the Federal Government has made a pension law which includes all these Indian scouts. They cannot claim the benefits because they do not know the names which are in the annals of the War Department. Outside of two who were identified by other means, it is said that not one of these valued warriors can give any help to the Government in proving his own meritorious case.

And that is why one may say that—judged by our modern standards—the Navajo Indian is still quite uncivilized. Think of a group of white men leaving a lot of money to which they were morally entitled—merely because they couldn't remember their own names! Some sharp lawyer would quicken the white man's recollection—for a cash consideration. But the Indian has too much dignity, and perhaps too much integrity.

He is still an uncivilized expectancy.

WORSE THAN SOME WAR FIGURES

We sincerely trust that no more revised statistics will be supplied concerning murder by motor during the year 1924. The case is bad enough as now presented.

A few months ago the estimate was twelve thousand to fourteen thousand killed, and two hundred thousand to three hundred thousand injured.

The new figures, just given out by an assumedly competent authority, state the killings at nineteen thousand, and the non-fatal injuries at four hundred and fifty thousand.

If there are to be any later returns, probably we shall be further shocked by seeing an enlargement of even these staggering figures.

Sooner or later—and the earlier the better—organized society must take cognizance of this case as a wholesale criminality. It is true that many accidents may be inevitable. With seventeen millions of motor cars moving throughout the country, and with half our population scurrying around on foot; there are bound to be collisions, some of them fatal. But it is the belief of observers who have opportunity to make correct judgment, that more than half the fatalities and non-fatal injuries could have been avoided by proper regulation on the part of officials and proper care on the part of motorists. There must be a more strict regulation in the issuance of licenses. A man who drinks should not receive a license to operate a motor car. A man who operates a motor car under the influence of liquor ought to have his license taken away indefinitely and his car confiscated or put into disuse for a considerable period of time. There should be some examination of the mechanical and mental qualifications of persons who apply for licenses. The motor car is quite as intricate as a street car; and no tramway company permits its men to operate until they have had careful training.

Then there should be punishment for the men who show drunken, insane or immoral disregard of the rights of others—a real punishment, not a fiction. Again and again we encounter items in the papers to the effect that a person charged with running down pedestrians or smashing into some other motor car than his own, while driving with drunken recklessness, has been fined twenty-five dollars. Of course such petty infliction is merely a license for him to continue his criminal career.

There is one factor which is not so easily controlled. It is that of the undue hurry or the carelessness of pedestrians. We Americans have adopted such a rate of speed in our movements that it is difficult indeed for the traffic officers and even careful motorists to keep pedestrians from smashing into, or being smashed by, moving motor cars. The best that can be done in this case is to fix proper regulation at street crossings and to teach a sense of safety, and to leave the poor pedestrian to his own devices.

Meanwhile, if the rate goes up with the multiplication of motor cars and the increase in the speed; we shall need no world wars to keep down the world's population—at least in this country.

Nineteen thousand human creatures

slaughtered and four hundred and fifty thousand injured in one year!

It is worse than some war records. And most of the victims did not have a chance to fight back.

THE WHITE GLARE OF CANDOR

When Charles Lamb said that he could not hate a man if he knew him, he told a great truth in regard to individual relations, and of wider application in the social relations.

And what he indicated does now come into appreciation and practice, by some of the great public service corporations and other important enterprises in our civilization.

By way of illustration no finer case can be pointed than that of the Rockefellers. A large and intelligent attention is devoted by their corporations to the mission of accurate information—"so the public may know." As soon as the veil of seclusion was torn aside the whole public attitude toward the Rockefeller interests, purposes and personnel, was changed. This was not a mere procured result of partial propaganda, but it was largely because the common sense of the people responded to candor.

And another great illustration comes to us within the past few months. Public service corporations which are supplying light and heat and power and other essentials to the people, are going before the public with full exposition of their affairs. In one particular instance where a new franchise is sought, the corporation publishes at its own cost the full text of a proposed new ordinance and invites the closest scrutiny by the voters before submission to popular referendum at the ballot box.

Half the antagonism against great aggregations would vanish if there were frank publicity concerning their affairs. And the other half, if it be rightfully entertained, would eventually vanish because evil practice would be corrected and there would be no occasion for criticism and distrust.

It was Theodore Roosevelt who said that public wrongs could not withstand the white glare of publicity. As soon as a corporation evinces its willingness to come under that white glare, you may rest assured that its practice is wholesome or at least defensible.

Welcome then this day which has dawned—in which public service corporations, holders of public franchises or ministers to public need—with the public for stockholders as well as patrons—are willing to tell the public everything. Such a practice is stimulative of community righteousness.

POSSIBLY AN EMPIRE

President Paul von Hindenburg says that the return of Wilhelm Hohenzollern from Holland to Germany is an inconceivable thing—except after careful diplomatic negotiations.

This is an assurance which does not assure.

Wilhelm fled into Holland without any elaborate consideration of the matter by either Germany or the Dutch. And the former crown prince slipped back into Germany without any open recognition or permission in diplomatic circles.

It is quite conceivable that with von Hindenburg in the presidency and with the German people, in the main, reconciled to the old autocratic leadership, Wilhelm might return to Potsdam and merely ask: "What are you going to do about it anyway?"

That is about what one may expect within the next twelve months.

And after that, possibly a coup d'etat.

Weather---and Other Gifts

By Isaac Snyder

The old almanac prediction about weather was accepted as the outgiving of meterological science at the lonely farmstead fifty years ago; and if it guessed the truth once in five times, it was thoroughly vindicated. And of course it would guess the truth just about that often. But now it could have one hundred per cent of accuracy, no matter what it might predict of weather, if local demonstration could be accepted as a general endorsement.

At this very hour of writing the newspapers report snow storms and freezing weather in one section of the northwest, and prostrations from heat in the Mississippi valley, bud killing frosts in New England, and burned out fields in the southwest—floods and drouths, fur overcoats and palm leaf fans.

And this is speaking only of continental United States. The weather range is typical.

What a vast land and with what multiphased abundance it is endowed! The American citizen can find within some one of the forty-eight states of the Union any kind of weather at any season; every kind of resource which earth and water affords; and every opportunity which individual or aggregate effort can open to human ambition and energy. This is truly the land of God's promise to the modern world—the appointed national power and national plenteousness and national potential glory of this dispensation. The gift of God and the energy of man combined have set it on high in the gaze of all the world.

And now what it most needs is not an addition to its material grandeur, nor its variety of blessings, nor its more luxurious expenditure of cities, nor its more fruitful fields and abundant mines; but a finer exaltation of individual and national righteousness, to make it worthy of the Omnipotent outpouring. From all the world America has gathered the best of human kinds, to fulfill by human energy the divine commission. Therefore, all natural abundance of opportunity and all human power sufficient for the great work have been brought together in this nation. What is requisite now is more of a spiritual sensibility, instead of a material measurement of opportunities for greater growth and gain.

There is quick appreciation in America of anything which seems like momentary local ill weather. If a man wants moisture when the air is dry, he is quick to complain. If he wants warmth when the storms are blowing, he is rebellious. If crops are not superabundant, or if material plans go slightly awry, he is rebukeful of others or remorseful within himself.

But these are not the kind of complaints or penitences which this nation needs. All is well with the nation if it will enjoy and deserve to enjoy its endowed abundance and its opportunities. And the beginning of that rightful enjoyment and full utilization, is penitence because of the nation's careless ingratitude toward the Giver of all. Instead of lifting its head high in worldly arrogance, this nation ought to bow its head humbly in penitence, acknowledging that it has failed in part to appreciate its divine mission; and renewing the covenant which the fathers made with God to dedicate this nation and all its works to Him the Ruler.

Estimating the Klan

By Junius Channing Quincy

After reading Dr. R. C. Wylie's brilliant and logical article in the May number of The Christian Statesman, entitled "Dr. Blanchard's Criticisms", it may seem needless for me to traverse the case. But a respect for Dr. Wylie's intimation that I might have something to say, and a high esteem for Dr. Blanchard, both prompt some further observations.

My article in the January Statesman on which Dr. Blanchard animadverts with such intense severity, if not with clear understanding, related to the Klan. It was an attempt to make an unprejudiced inquiry into the motives which prompted the modern Klan organization, and an attempt to estimate its potentialities for good and ill in our community life.

Dr. Wylie pointed out, with the perfect clearness which characterizes his writing, that Dr. Blanchard had completely ignored the real points and purposes of the article. After Dr. Wylie finishes on any point, there is no need for any one else to begin.

My further references therefore—while related to a general social subject and a general social attitude—are not necessarily a part of a controversy with Dr. Blanchard.

I deplore that attitude of mind which condemns social forces without any discrimination and without a study of their good or ill effects.

For instance, the Klan is here. No speaker or writer makes any particular advance by denying its existence or minimizing its strength or denouncing it as an aggregation of murderers. That is not an intelligent estimate.

And if our great publicists, those who have leadership of thought, would be helpful, they must appeal to intelligence and not to prejudice.

In a former article I stated that the Klan came into existence because of an instinct in Protestant America to guard its own, which was being endangered by aggressions on the one side and neglect on the other. I am far more interested in the causes which awakened this instinct and far more desirous of correcting any wrongful tendency in this aroused instinct, than I am in a prejudiced utterance of animosity against the movement or any of its assumed excesses.

Nearly all such movements, rising out of the heart of a people, have been guilty of wrongs in their attempt to correct wrongs. That is only another way of saying that all human movement has its frailties.

I have divided this subject into two departments.

First, the necessity for some Protestant unification to protect Protestant rights in Protestant America. One could occupy the whole of many issues of The Christian Statesman in the mere presentation of cold evidences that the Protestant ideals and customs and institutions of Protestant America are being assailed and in many cases shattered by antagonistic blocs—racial, religious, and irreligious. The person who does not admit this to be a fact, certainly has so dense a prejudice on the other side that no amount of proof or argument would be of value. Then I leave this department of the subject.

The other is a measurement of the combinations, or lack of combinations, to make Protestantism effective in guarding its own in Protestant America. Whatever else may be said of the Klan in derision or dislike, no one can question that it arrays Protestants shoulder to shoulder. And the value of this solidification is not to be

waived aside by any sneering remarks against the Protestant membership. It may be that some of them are lacking in learning and in exalted motive. It may be that some of them are won to the Klan cause by prejudice. But that does not justify a condemnation of the movement and its motive. There is no extensive human activity, involving large numbers of people, either in church or state, which does not include a moiety of individuals who are governed by feeling rather than by reason. I might deplore the existence of the Klan, in the firm belief that its establishment is not the best way to effectuate Protestant unification. A better way could have been found. But that way was not found. And until the Klan aroused Protestant consciousness in America, there seemed no general tendency toward a discovery of that better way. At least the Klan has wakened up the Protestant conscience and consciousness. And for this, every Protestant ought to be grateful. Still speaking in this department, I hope to see the Klan purify itself and exalt its purposes and free itself from every just cause of criticism—in so far as that is humanly possible—and to see it stimulate and give respect to the unification of Protestantism under the leadership of the Protestant church. When this work is done I shall hope to see the Klan dissolve itself as an organization; because its legitimate end will have been accomplished.

Summarizing then, I state two propositions:

I. There is need for Protestant unification in the United States.

II. Up to the present, since the great need became manifest, the Klan is the most popular even if not the best method of procuring such unification.

And now a word to some of my Protestant friends, both Klan and anti-Klan, with whom I have many communications. To the former let me say: Be scrupulously just in purpose and moderate in method; and when your purpose to achieve Protestant unification shall be accomplished, do not hold your membership together in secret organizations. And to the latter, that violently voluble anti-Klan group, let me say: You profess to be ardently Protestant. And yet you see anti-Protestant organizations, secret and oath-bound, flourishing in the United States, and you offer no serious objection. You only rise to your heights of vindictive vituperation when the secret oath-bound organization is Protestant in character. Where is your consistency? The Klan arrays itself against organizations determinedly anti-Protestant in their character which devise, in secret, the complete overthrow of Protestant America. If I am obliged to live under the reign of a secret order, oath-bound, with political purpose, I do not want it to be an un-American and anti-Protestant society.

OLD UDALL'S SERMON

That old worthy, Udall, who preached in London in the seventeenth century made a sermon against the scandal-mongers of the court.

He told a story of scorpions—how that men, fearing to be stung, would set their beds into water pans; but the scorpions, climbing to the ceiling of the room, would let themselves down, one clinging to another, and that one to a third, and the third to a fourth—until finally the venomous chain reached the sleeper and injected the poison of death into him.

So, he narrated, scandal-mongers made their wicked chain of destruction. One whispered an inquiry; and the second a conjecture; and the third an assumption; and the fourth a positive declaration—until the poor sleeping victim was stung to death by the poison of scandal and never knew his murderer.

INDOMITABLE HEROISM

By Benjamin Jenne

Along with other stories of heroism which I gather from the newspapers, and which I cherish to tell to my grandchildren, I find one of recent date sent out by the *Associated Press,* concerning the entrapped men in the Hecla silver mine at Burke, Idaho.

On the 23rd of April, 1925, a fire broke out in the lower workings of the mine. At a depth of sixteen hundred feet the shaft was in flames and the fire quickly spread to all the workings upon this and lower levels. Karl T. Sparks, chief engineer of the mine rescue crews of the Couer de 'Alene mining district, with three of his aids, made several efforts to get the car of the hoist down through the flames. He and his companions risked their lives repeatedly but were unable to get through the burning timbers.

At 2,200 feet of depth, shut off by the blaze, 14 men were at work. When they were warned by the smoke and the heat, they climbed through various passages to the 2,000 level, but could ascend no further. One of them, an old man, gave out and said that he could not and would not make any further attempt. But a youngster named Voorhis refused to let him die and dragged him more than a mile through the drift to a point of safety. Then Voorhis and his companions rigged up a pump which they found in the old workings, and for many hours drove back the flames and the smoke with a stream of water of which there was abundance in the drifts. Meanwhile, Sparks and his crew had been pouring water down the shaft; and after some twelve hours of this mutual work, Sparks was able to bring all the fourteen to the surface. Voorhis alone was insensible. He had become unconscious because of the exertion of dragging his aged companion to safety. Voorhis lost consciousness on the 2,000 level of the mine. When he came to sensibility, he was in a hospital cot surrounded by nurses and friends.

All through the 12 hours of agony there was hopeless weeping and wailing among women and children at the mouth of the shaft. And the dispatches sent all over the country were filled with the despairing note which stated that the miners were all doomed.

The rescue was a triumph of human courage and human faith. And I put young Voorhis along with the great heroes of tradition and history whose deeds I recount when I want to inspire my grandchildren with the thought that God made man indomitable in his potential faith and courage.

CHANCE FOR HOME MARTYRDOM

Many years ago a party of Christian penitents went to Constantinople, stating that they had gathered to testify to the truth and thereby provoke their own martyr death. They stood in the market places crying aloud their message, and expecting each hour to be taken to the galleys or the rack.

But some wise men among the Turks laughed at them saying: "If you wanted to die for telling the truth, why did you leave your own country? You could have been martyred there merely by telling a political tyrant of his many wrongs against human creatures. You could have suffered there by telling the truth to greed and scandal and envy and all unrighteousness. Go back whence you came and dare to tell the truths which need telling and you will get all the martyrdom you want, and more."

MAGNA CHARTA

And the Magna Charta Day Movement

By J. W. Hamilton

We should all be interested in the Great Charter, about which President Coolidge remarked recently to the Rev. William J. Johnstone, D.D., LL.D., President of The Magna Charta Day Movement, that it was the background of all that we have.

The Great Charter, or the Charter of Liberties, as it is commonly called, is a constitutional instrument executed by King John of England, June 15, 1215, guaranteeing to the people, in perpetuity, certain rights and privileges. The barons, who procured it, are often called the Patriots of their age.

The concessions these barons wrested from the feeble hands of King John, were far from being original, but had their origin, in principle at least, in the old Anglo-Saxon times. The Charter was intended mainly for the nobles and landowners of England, but it embraced in its terms all freemen, so that they looked up to it with reverence and confidence. Its force has never been lost by disuse and its principles never forgotten and now, today, wherever the English speaking people hold sway, the principles of freedom and personal liberty, as inculcated in that doctrine, live and rule. As Mr. Hallam fitly says, "It is the keystone of English liberty."

The Charter has been spoken of in the following terms:

"Magna Charta—If it did not give us the original House of Commons, it gave us at least a House of Commons of weight and consequence."—Edmund Burke.

"Magna Charta, The Petition of Rights, The Bill of Rights, form that code which I call the Bible of the English Constitution."—Lord Chatham.

"The whole of the Constitutional history of England is a commentary on the Charter."—Dr. Stubbs.

Even in America, Magna Charta is often appealed to in discussions of constitutional questions, and its promise of protection by "the law of the land," is incorporated in some form in every American constitution.

It is well named Magna Charta.

The greater length of Magna Charta, still more the special circumstances attending its birth, gave to it a position absolutely unique in the minds of later generations of Englishmen. This was fostered by its many confirmations, especially during the time of the struggle between the Stuart kings and parliament. It was regarded as something sacrasanct, embodying the very ideal of English liberties, which to some extent had been lost but which must be regained.

Stephen Langton at a meeting in St. Paul's Church, London, in the beginning of 1213, referred to the good laws of Edward the Confessor, which the king had to observe, and to the Charter of Henry the First, as a standard of good government. Those present decided to contend to the death for their "long lost liberties." The barons presented "Articles of the Barons." John accepted them, and the great seal was affixed. There were forty-eight (48) articles, and on them Magna Charta was based. Although the Charter was evidently not sealed until June 19th, the four existing copies are dated June 15th.

It is of interest to know that Mrs. Helena Normanton, "England's first and foremost woman lawyer," has started a movement to lay a wreath of flowers on the tomb of the great Archbishop on the anniversary of the granting of Magna Charta. Some day England will erect a great statue to this noble man.

Special Correspondence from Mormondom

Deteriorations in Mormondom

[Information direct from Salt Lake City, Utah.]

There are three deteriorations in Mormondom.

Two of these are within Mormonism itself; and the other is in the former robust American opposition to Mormon tyranny.

Let me first speak of the Mormonistic lapses.

There is a visible falling off in the quality of the people who are gathered by the Mormon gospel net. Twenty years ago when the Mormon missionary went out proclaiming to the world that another angel had come flying in the midst of heaven bearing the everlasting gospel to all the world; the people who heeded were possessed of a spiritual outreach. False as was the message, many of these people were not false in their attempt to find a living truth. And the exactions which early Mormonism made upon the converts in requiring them to migrate and to brave savage dangers; called upon some of the high qualities of sacrifice and endurance. But whatever may have been the quality of the early converts; there is very little of such quality visible in the members now gathered by the Mormon missionary.

In the first place, Mormonism has become rather well known. Its fraudulent pretensions, its tyrannies, and its crimes have been exposed. And no person who possesses any intelligence needs to remain in ignorance of the true character of this colossal imposition. All people who read, and all who are willing to listen can know of the blasphemy and treason which are the foundations of Mormon claim. Therefore, the young man or young woman missionary is left to gather up from the byways those persons possessed of corresponding vagary of mind, who run to wild-catting in religion, just as some people run to wild-cat investments in business. Barnum said there was a new fool born every minute; and the advocates of new or old foolish cults in religion get their share out of this birth rate. Furthermore, the Mormon missionary gathers up a lot of impractical ne'er-do-wells who have made failures elsewhere and who rush into Mormonism because they are promised a worldly prosperity.

The result is seen in the Mormon communities, whether gathered within Mormondom proper out in the Rocky Mountains, or out on the Pacific coast, or in the various missions of the church throughout the earth where Mormonism is seeking to make a local habitation and a name. Most of the new converts are second or third grade humanity. This fact is beyond dispute. It is noted by careful observers and it is stated by well informed Mormon commentators.

The second deterioration in Mormondom is in operation of the semi-communistic system which was installed by Brigham Young. Whatever may have been this man's tyrannies and law breakings, he was possessed of a constructive genius which now is recognized everywhere. He was a benevolent despot. And among his purposes was the abolition of poverty for his community. In this he succeeded to a marked degree. When Brigham died there were neither almsgivers nor almstakers and not an almshouse among all the Mormon communities.

He compelled the strong to carry a part of the burden of the weak. He practiced co-operation. But his successors of today have shifted the burden from the shoulders of the strong to the shoulders of the weak. Mormondom has as many almshouses as other parts of the country in proportion to population. There is much poverty among the masses. The church grinds them to get the last dollar. All the profits go to the prophet and his favorites. When the stocks of his companies are up they are unloaded on the dear public; and when by manipulation they are forced down until the poor holder can no longer hold, they are bought in. A more sordid and wretched collapse of a social movement has never been seen than that of the so-called Mormon co-operative enterprise. It is now a soulless monopoly.

Rev. Josiah Strong, who studied carefully and wrote fairly upon Mormonism, noted this tendency and gave warning. But the insensate leaders of Mormonism go on—greedy of rule, greedy of property, greedy of adulation; and utterly heedless of the day of reckoning which surely is now oncoming. For dull as may be the Mormon masses, supine and superstitious under the rule of their priests, their growing poverty will sometime force them to a rebellion. Just recently the Re-organized church (the minor and antagonistic branch of Mormonism—not affiliated with the Utah prophet) at Independence, Missouri, had a full bodied insurrection against the autocratic rule of its present head; and the result was a narrow escape from a complete overthrow of the local prophet. What was attempted in a violent and unsuccessful way by the Reorganized church membership at Independence, will sometime be attempted in a large and probably a successful way by the million or more adherents of that Mormon kingdom which has its empire at Salt Lake and has for a ruler, one Heber J. Grant.

Possibly the deterioration in the community motives and practices is accounted for when one considers the deterioration in personnel. With all his many faults Brigham Young had greatness; and he had a sense of community values. The present prophet is a blatant egotist, without real ability, and possessed of a greed which is only equalled by his recklessness. He is like Kaiser Wilhelm. He thinks he is a universal genius. He sings in the pulpit and boasts of his singing. In the pulpit too he brags of his financial adventures. He talks of himself as possessed of divine enlightenment. And of course under leadership of this kind, which would excite ridicule anywhere else, Mormonism has lost whatever of value it possessed as a communistic movement.

And the third deterioration is that of the non-Mormons. They have quit fighting. One of them remarked recently that more Gentiles than Mormons in Salt Lake City voted for Reed Smoot for the senate at the time of his election two years ago. The earlier Americans fought a mighty battle in Utah; they risked everything of material value. But when the United States Senate seated an apostle of the Mormon church as senator, the Gentiles lost heart. Apostle Smoot is a wonderfully able man as a business senator. Gentiles do not care to challenge his political power, just as Gentiles do not care any longer to challenge the business power of the church. And so there is a quietude of complete surrender. If a Gentile would remain in prosperous business or professional life within Mormondom, he finds it necessary to abstain from all open opposition to Mormonism itself.

That deterioration among the Gentiles is a very sad thing. Some of the most splendid citizens of this republic

had their part in the early fights against Mormon tyranny. Some of these are still remaining, but they feel they are compelled by force of circumstances to silence their objections. Among the newer Gentile citizens within Mormondom there is an occasional muttering of surprise or anger at the situation. But there is no able bodied revolt.

At the last municipal election at Salt Lake an American party was organized; but only a moiety of Gentiles joined and of course no Mormon would enlist. The result was a defeat of some of the strongest and ablest of Gentiles who had stood out as leaders, and they are not ready to make any more useless sacrifices.

* * * * *

I have spoken of these deteriorations, because everywhere one finds evidences of these things; and they are becoming larger and larger in their potentialities.

If there were no prospect of light, one would say the situation was despairingly hopeless.

I see three stars of hope. They may be dim at this hour. But probably they will increase in brightness.

One is this: Westminster college in Salt Lake is growing in splendor and power. It is giving Christian education. Every young man and every young woman who comes under the influence of Westminster becomes a regenerative force in the community. The message of Westminster is like the little stone cut out of the mountain without hands.

The second star is this: Rev. Elmer I. Goshen, of Salt Lake, is a man without fear in the pulpit, and he talks on community issues to crowded assemblages two or three times every week. He is an awakener. Possessed of marked ability and having a captivating manner as well as matter of delivery, he influences a great many of the thoughtful minds and ardent souls in Mormondom.

And the third star is this: some young Mormons are beginning to think and they refuse to have their thinking circumscribed by ignorance and tyranny.

Nearly every important family in Mormondom now has its youthful seceding member, who refuses to be held by the dead hand and who reaches out for truth and the freedom of truth.

Perhaps these three stars will come to the first magnitude; and the deteriorations of Mormondom may permit a new work of creation out of chaotic elements.

ALIEN BOOZE AND BOOZERS

At the present time we have a border treaty with Canada and we are negotiating a border treaty with Mexico which will be strong barriers against the smuggling of aliens and the smuggling of booze into the United States from our two adjoining countries.

In view of the arrangement already made with our neighbor on the north and our contemplated arrangement with our neighbor on the south, competent representatives from all the departments of the Government in Washington are in session from time to time considering the measures by which we shall be able to exclude all the illicit intrusion of foreigners and bootleg liquor, both of which have been pouring in streams into the United States.

Probably the various officials have been doing their best under difficult circumstances; but their best has been ineffective and must continue to be ineffective even under the new treaties, unless there shall be co-ordination of the work of the various departments. And it is to get such correlation as to produce harmony and therefore greater effectiveness that the conferences are now in progress at Washington.

Like all other citizens who accept the Eighteenth Amendment and who believe devoutly in the prohibition policy of the United States, I am profoundly and prayerfully interested in the enforcement of all its provisions; and also like others of this class I have been both ashamed and angered by the inflow of streams of illicit liquor from Mexico and Canada. A proper sense of international comity on the part of our neighbors would have prevented much of this indecent offending. But I have been more anxious concerning the smuggling of aliens. The booze vanishes within a few days. But the alien remains. It is true that some ill consequences in individual cases remain after the booze is gone; and it is also true that sometimes the smuggled alien is detected and deported. But measured in the large, the smuggled alien is more dangerous than the smuggled bottle of booze. If there were not one drop of illicit liquor flowing into the country, and if the underground tunnels were open for the criminal alien, he would become a domestic bootlegger; so that the smuggling of aliens means both illicit whisky and un-American population.

I have no doubt that the plans to prevent the smuggling of whisky are to be sufficient in their quality and extensive enough in their quantity. Let me speak a few words about the treatment of the alien who is seeking to enter this country in defiance of law. Any one who has traveled abroad where passport regulations are in force, or where the government exercises a strict espionage upon the incoming of foreigners, feels a justified indignation when he notes the absurdly inconsequential way in which the outlaws are treated in this country. We have been so long used to seeing our gates swing inward with the welcome light always burning for the foreigner, that we cannot readily bring ourselves to a contemplation of the protective measures which are essential in this case. But when you travel abroad you sense how careful most other countries are. For instance, with all Japan's sea coast, and with all her lonely shores, and with all her crowded cities; it would be practically impossible for a foreigner to land and to make his way into any association with humankind within that empire, without full knowledge on the part of the officials concerning all his antecedents and the reasons for his presence in Japan. If he were there illegally he would be clapped into jail without any delay and would be deported or otherwise punished with a promptitude and severity which would be a warning for all time. The same thing is true of most of the continental countries of Europe. Furthermore, if his presence was a part of an organized plan of invasion, the chiefs of the plot would be sought and found and they would be sentenced to terms of imprisonment with hard labor, with probable confiscation of their possessions.

It is more than a suspicion, it is almost a certainty, that the smuggling of aliens into the United States is financed by well organized rings, officered by naturalized foreigners, or still unnaturalized aliens, or native born citizens. The business of smuggling aliens is said to be often more profitable than the smuggling of booze. It ought to be made so costly that no one would ever dare to enter upon it again.

And I hope for the best in this intelligent and careful conference at Washington between representatives of the various departments.

We must keep the aliens out or they will drive American ideals out. Political safety and national morality—and therefore national perpetuity—all are at stake.—*J. C. Q.*

Crown Him Lord of All

By Arthur B. Cooper

No nation can long endure that does not acknowledge the paramount authority of Jesus Christ.

It is true, first of all, with the individual. If he is to be saved from death unto life, he must accept Jesus Christ as the Prophet of his life, to reveal the words of eternal life; he must accept Him as the Priest of his life, to reconcile him to God; and he must also accept Him, as the King of his life, for only thus can the Kingdom of heaven become established and enduring in his life.

Jesus Christ is not King over those alone who yield submission to Him. He is King also over those who have not heard of Him, and over those who, having heard, are unbelieving and rebellious. He is King by heaven's proclamation, and by His own inherent excellency and supremacy in all that pertains to life. The business of his subjects is to proclaim Him. The privilege of all life is to know and acknowledge Him as the benign Sovereign, Defender and Prince of Peace.

Jesus Christ is the King of all life, whether individual or organized. Wherever there is organized life involving human needs, expressing human conduct, and held to human accountability, that organized life needs to commit itself to the paramount authority of Jesus Christ. It will, in any event, be called before Him for an accounting of its stewardship.

The *home* is the unit of organized life. No home is safe, neither can it hope for its best expression until Jesus Christ is acknowledged as the Ruler in the home. The reason for widespread home failures today one need not go far to find. The husband thinks he is the head, and the wife believes she is. The children know they are both failures. There is no truly Christian home until the throne of Jesus Christ the King is set up in the midst. We know of such homes. The will of the Exalted One is earnestly sought and joyously followed by each. His program for the home is the law of the home. Jealousy is not known. Divorces do not occur. Such homes are too scarce today.

Next to the home is the *church*. We expect Jesus Christ to be regarded as the Head of the church. Too often the member with the purse, or the pull, is followed rather than the real Head. The church has too often failed because it did not follow its Leader.

But the Great Teacher must also be the Ruler in the *school*. His authority here must be acknowledged or the school is a failure. After the last word of emphasis has been placed upon the importance of science and art in the training of our American youth, it still remains to be stressed that the principal object of our schools is the development of character. The purpose in establishing and maintaining our public schools is the training of citizens, who shall be able not only to think but to think and act morally in every way that makes for good citizenship. Do those who formulate our educational policies sit at the feet of the Great Teacher? Too often our schools refuse to acquaint our youth with the fact of the Christ as the dominant Personality of the ages. Too often the prayer that He taught is banned in the program of the day. Too often the Book that contains His biography is ruled out of the curriculum. Two-thirds of our American citizens will never hear

of the life of the Greatest Character of history unless they learn of Him in the public schools maintained by the State.

No school can be safely trusted with the training of our American youth that does not recognize the paramount authority of Jesus Christ, ever constant, in the training of character and in the preparation of our coming citizens for the conscientious discharge of their life duties. And those who rule in the school must answer to Him.

No less must we acknowledge the paramount authority of Jesus Christ in our business and corporate life. If a social fraternity, a labor union or a business corporation is amenable to any authority, for that very reason, if for no other, it is amenable to Jesus Christ. Not only has He commissioned authority, He has authority because, short of the exercise of such authority, there is no solution for their problems, no hope of permanent progress or attainment of cherished goals. Only as Jesus Christ sits at the head of the council table can satisfactory ends be acquired. He holds the key and He the sceptre. He alone can command confidence. How long will human conceit crowd him aside? He comes only as He is called. Yet He is King.

No *nation* can long endure that does not acknowledge the paramount authority of Jesus Christ. Jesus Christ is Civil Governor among the nations.

It was prophesied: "Of the increase of his government and peace there shall be no end." (Isaiah 9:7)

It was promised: "I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." (Psalms 2:8)

It was confirmed by Christ to Pilate: "Thou sayest it, because I am a King. To this end have I been born, and to this end am I come unto the world." (John 18:37)

It was announced to the Apostles: "All authority hath been given unto me, in heaven and on earth." (Matthew 28:18)

The Church was commissioned to proclaim it: "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." (Matthew 28:19-20)

Paul proclaimed it: "God exalted him and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth." (Philippians 2:9)

Heaven decreed it: "He is Lord of lords, and King of kings; and they also shall overcome that are with him." (Revelation 17:14)

Worshiping congregations profess it when they sing, "Crown Him Lord of all."

Do all these witnesses of the ages believe what they say? Or is it all a lie? One, only one, of the two must be true.

Jesus Christ is not to become King. He *is* King. It does not change the fact to affirm that there are millions who do not acknowledge Him as their King. He is nevertheless their King, and they will, here or hereafter, bow the knee. The fact that Jesus Christ is Ruler of the nations is not altered by the fact that nations, including America, do not own Him. They will. "Then shall he sit upon the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another." (Matthew 25:31-32)

The Church is commissioned to proclaim the authority of Jesus Christ to "all the nations." "And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (Matthew 24:14)

Why is there no peace in and among

the nations? Because the governments of the nations, and of the states, and the organizations that influence these governments are saying, "We will not have this man to reign over us." (Luke 19:14) You can only change a man's life when you proclaim the authority of Jesus Christ to his consciousness, until he acknowledges his accountability to Him. You cannot change the conditions that prevail in our own and other nations, save as the church and its leaders throughout the nation and the world live up to the commission of Christ and proclaim the authority of Christ to the collective consciousness of responsible units of men, in the community, the state, the nation and the concert of nations, until governments realize and acknowledge their accountability to Jesus Christ for what is done through them and under them. As long as our appointed rulers acknowledge only their accountability to men, we will be governed by practical politicians, skilled in the art of deceiving and persuading their constituents. When they are made to know that they are accountable above all to Jesus Christ, who cannot be deceived or persuaded against truth and right, they will begin to inquire of Him and incline to do His will.

Then only shall we have peace. Then shall begin to dawn the age when there shall be "Peace and Goodwill", "and he shall reign forever and ever."

Let the church uphold, and her messengers proclaim, the Gospel of an undivided crown!

SHALL WE STOP THE MERRY-GO-ROUND?

[*The Christian Work*]

The minds of Westerners who have caught some glimpse of the East turn back again and again to the question whether our brothers in Palestine or India or Ceylon do not understand how to live better than do we. The men may go about with great patches on baggy trousers and the women may wear patchwork quilts, but they all have time of an afternoon to sit in the green grass beside the river outside the city; they have leisure to talk; the man in the bazaar may write poetry—even though its verbel jewels may shine a little glassily; people have a chance to dream and gossip and smoke. The papers last week carried a curious dispatch to the effect that some of the retail business men in Washington were put out with President Coolidge for advising personal economy. The announcement that he had bought no Easter suit and had had his old hat reblocked had induced many persons to do likewise, so the newspaper men reported,—with only too small basis in fact, we fear. The head of the Washington Rotary Club, we read, was so wrought up that he announced that as for him, he believed in spending money as a matter of principle, "provided that it is spent for something worth while." He reasoned, "If everybody stopped spending money, the time would soon come when nobody would have any money to spend." That is typical, popular, merry-go-round economics. No matter how unnecessary the thing for which you spend the money, spend it just the same; to do so lets somebody else have a chance to rattle the shillings in his pocket for a while. Tear and wear, wear and tear! We are so busy making things that other people could get along without or using things we do not need that, as we all lament, we have no time to live. If we would be contented with last year's hat, last year's shoes, and a meal modest enough to suit good old Lyman Abbott, the men in the garment industry and the Lynn shoemakers and the vegetable men might have a little more leisure in which to invite their souls, and so should we.

THE AMERICAN CITIZEN

By Richard Cameron Wylie

Citizenship in America differs radically from citizenship in almost all other countries.

American citizenship is the fruit of a long process of social and political development.

It is the outcome of many a bloody conflict and many a hotly contested intellectual controversy.

It is the climax of all Protestant achievements in the political realm in the conflict with tyrannical absolutism.

It is the well developed and properly ripened fruit of certain definite well-defined political principles.

Religion, morality and knowledge all work together to produce genuine American citizens.

It is a well-known fact that uprightness of character is necessary to good citizenship in any country, especially in a republic.

It is a fact about which there can be no dispute that good citizenship is essential to the prosperity, stability, and perpetuity of any political society, especially a republic.

It can not be successfully denied that uprightness of character can not be secured without the employment of religious sanctions in connection with the educational process.

The oft-repeated statement that the State can make no use of religious sanctions in its educational system is contrary to sound statesmanship, fraught with danger to the youth, and brings disaster to the government.

The State requires obedience to codes of law which Justice Brewer truthfully declared are based upon seven precepts of the Decalogue.

The only sure way to secure obedience to law is to conduct an educational system that will develop the intellectual and the moral natures simultaneously.

The use of religious sanctions by appealing to the law and authority of God is the only method for awakening the conscience and developing moral character. This is the original, genuine, American method.

If America ever suffers national overthrow it will be because the people have been deceived and mislead by alien voices, falsely claiming to be the exponents of genuine Americanism, which clamor for the banishment of the Bible from our public schools, with its unequalled collection of literature, its perfect system of morals, its profound lessons in statesmanship, its unmatched teachings in political science, and its eternal principles of national religion.

DEBASING THE MORAL STANDARD

There is a very pernicious political theory advocated today against which we present our emphatic protest. That theory ostensibly bases itself on the very true premise that a law can not be enforced unless it is supported by public sentiment. The conclusion is drawn that no law should be enacted until public sentiment is ready to support it, and that existing laws which public sentiment no longer supports should be repealed or modified.

We object to this theory because of its vaguenss. What is public sentiment? How can it be determined? Sometimes a very small fraction of the people oppose a law and falsely claim to be exponents of public sentiment.

We object again because the theory denies that there is a moral standard for legislation. If public sentiment is low morally it would bring all laws down to the same level. It would have the State itself legalize the vices and crimes of the people.

We object, finally, because the theory robs the law of its educational and reforming power. Why not bring public sentiment up to the standard of righteous laws?

EDITORIAL

AVOID EVIL CONTEMPLATION

Some of the publicists in America are giving undue favorable attention to a semi-philosophical organization, recently established in France for the promotion of sex liberty, under a title which is too offensive for these pages.

No allusion would be made to the subject in THE CHRISTIAN STATESMAN except for one surprising manifestation. A great many of the so-called advanced thinkers in the United States give full or partial endorsement to the society and its outgiving of doctrines.

The whole thing is evil. There is evil even in the intimate contemplation. The discussion in the newspapers can have no other result than a harmful one, even though the society and its teachings may be condemned. There is nothing in such a subject worthy of discussion.

God gave the liberties and He gave the boundaries in His eternal law. There can be no individual digression without Divine condemnation. There can be no change by society of the Divine standard without social punishment. There can be no national departure from the social sanctities without national decay and ruin.

And this is the only kind of discussion which THE CHRISTIAN STATESMAN chooses to give upon this subject. Very often communications are received asking this magazine to present some of these outrageous social movements and to discuss them and their bearing upon social life. There is no need for any such presentation nor any such discussion. Bringing such matters intimately before the minds of young people, even if the presentation be accompanied by words of warning and rebuke, is as evil as it is unnecessary. Every writer on a newspaper knows that familiarity with the intimate details is not requisite. Many of these sinful societies would die in the hour of their birth if it were not for the publicity which is given to them. All that this magazine needs to say upon the subject is that God's law stands immovable. It is beyond repeal or modification by human society. And human law and human social order will attempt to meddle with the immutable statute of the Almighty only at their peril.

LIMITS OF RELIGIOUS LIBERTY

The Governor of the State of Ohio has vetoed the measure requiring the daily reading of the Bible in the public schools of that State. The reasons for his act are briefly summarized in the following terms: "A State giving welcome to all creeds cannot in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this Republic." This summary statement is furnished by the *New York Times.*

While the measure was under discussion in the State Legislature, and while public meetings were in progress throughout the State, it became quite evident that the great majority of the people were in favor of it. Is it true that the most of the people of the State of Ohio are so ignorant of the first principles of religious liberty that they want to force an oppressive measure on a protesting minority? Quite a number of States have laws very similar to the measure which the Governor of Ohio vetoed. Have these States all

violated the fundamental principle of freedom which we all profess to regard as dearer than life? This is a serious matter, and one that can not be decided without close study and careful analysis of the facts and principles involved.

It was declared some years ago, by the Supreme Court of Ohio, to be constitutional to read the Bible in the public schools of that State, and this has been the custom in many, if not the most, of the schools of that great Commonwealth ever since those schools were founded. Was there any violation of that fundamental principle of liberty when the Bible was read in the schools of Ohio before the Legislature adopted the measure under consideration? According to an old judicial decision the whole matter of reading the Bible in the schools of that State is placed in the hands of school boards. If that decision, which was handed down by the Supreme Court of the State, is sound, does it not follow that each school board has the power to require the reading of the Bible in the school or schools over which it has jurisdiction? It this is so, and there is no room to doubt it, is not the Governor's decision in conflict with the decision of the Supreme Court? How can a school board have power to do on a small scale, what is a violation of our fundamental principle of liberty when done on a state-wide scale by the state legislature? If it is constitutional to read the Bible in the public schools of Ohio — and the Supreme Court says it is — and if school boards have the power to decide that it shall be done — and the Supreme Court says they have — why may not the state legistlature make a similar decision for the schools of the entire State?

Some light may possibly be thrown on the dark problems here involved if we pry a little more deeply into the matter. Being of an inquiring turn of mind, we would like to know wherein lies the violation of that principle of freedom that is at the foundation of this Republic? The measure in question did not require any one to accept the Bible as true. Therefore there was no violation of the rights of conscience. Neither did it propose by force to compel any to be present while the Bible was being read. It would have been possible for those who entertained a decided aversion to Bible reading to remain absent during that exercise. No violence was therefore contemplated in carrying out this measure.

By looking a little more closely into this matter we find that the alleged wrong is committed by using the Bible in the public schools because they are supported by taxes collected from all the people. The argument therefore against the Bible in the public schools does not rest upon the belief that any moral or intellectual harm will result from the practice to those who reject that ancient Volume. That argument simply avers that people who do not believe the Bible are wronged when they are taxed to support schools in which it is read. Does this argument, or objection, or quibble, which ever it may be, lead to the conclusion that no one should be taxed to support what he does not believe? If this principle were carried out what would become of civil government? I suppose we all pay taxes for a few things to which we have very serious objections, and there is no help for it.

But perhaps it will be said in reply that the principle applies only in regard to matters of religion. This however does not bring much relief to our opponent, because many people object on religious grounds, to many things for which they are taxed. Some people object, on religious grounds, to all war, and to all appropriations by the government for military purposes.

Should not the government attend to this matter at once and reverse its policy? There are scores of matters that may very properly be elevated to the level of religious issues for which we are taxed either directly or indirectly. Why would not the objection hold good in every such case?

But perhaps the objection, or argument, or quibble, which ever it my be, is meant to apply only in the realm of public education. Surely the moral and religious welfare of boys and girls of school age ought to be safely guarded. It would be a fatal error to allow their morals to be contaminated by false teaching in the most plastic period of life. But so far as we have had opportunity to investigate the evidence, no one has yet ventured to trace a connection between criminality and the reading of the Bible in the school room. The truth is there has been a tremendous outbreak of crime, and principally among young people, since the Bible has been banished from so many of our schools.

It is time now to return to the topic with which we began. We ask in all seriousness, is there not a limit to what people call religious liberty? Should criminals be allowed to do anything they please if they do it in the name of religious freedom? The Supreme Court of the United States settled that matter long ago. Then we ask, how far may people go in the name of religious liberty? After atheists, agnostics, and other classes of non-Christians, have obtained the privilege of enjoying all the good things secured as the result of the inculcation of Christian truth as taught in the Bible, does their liberty include the right to destroy the very religious institutions which have made these blessed privileges possible and real? If not, what boundaries may be reasonably fixed beyond which they may not pass?

It is unnecessary to assert that skeptics, agnostics, atheists, and other classes of unbelievers, must not claim, in the name of religious liberty, the right to interfere with, or to suppress the religious teaching and other activities, of any Christian sect. And yet they are attempting something just as unreasonable, and fraught with even more direful results to the public. They are daring to interfere with the religious activities of the State itself, and to secure an injunction prohibiting it from teaching its young citizens those principles which are absolutely necessary to good citizenship. With all plainness and power of speech, it ought to be proclaimed throughout the land, that the State needs religion, for without it there is not sufficient sanction for public morals; the State uses the fundamental elements of national religion, and can not function properly without them; certain religious elements of necessity characterize the State; the State must therefore be allowed both to teach and to practice those religious principles without which it can not exist. There is a limit to religious liberty. No class of people may claim in the name of liberty the right to destroy the religious foundations on which our temple of liberty has been erected.

R. C. W.

THE WAY TO VICTORY

Under Charles V. of France, Calais was taken from the English.

A sneering French captain said to an English officer who was a prisoner: "And when will you poor English ever get Calais again?"

The reply was: "When you become greater sinners than we are. For God will give our Calais back to us when we deserve it."

Even in that day soldiers understood that national sin and national righteousness had much to do with national punishment, with national defeat and national victory.

THE RIGHT OF SEARCH AND SEIZURE

The Supreme Court of the United States gives a reception to appeals by bootleggers which is as frigid to them as it is gratifying to the rest of the population.

Every time a rich bootlegger gets caught and sentenced to a heavy fine and imprisonment, he hires some smart lawyers to wear out the machinery of justice by his appeals. Occasionally he gets off in some minor court. But when he gets to Washington he meets the icebergs.

Invariably, so far as we know, the bootleg cases have all been decided by our supreme tribunal in favor of the Government. On the 20th of April, 1925, the Supreme Court handed down something like a score or more of decisions and every one was adverse to the bootlegger. The main point involved in all the appeals was the right of the Federal authority to search automobiles without search warrants when they had reason to suspect that the vehicles were being used in the illicit transportation of liquor. This right has been fully confirmed by the final decision of the supreme tribunal. Also as a part of the decree the right to confiscate the contents and the vehicle is established, wherever automobiles have been engaged in this illicit transportation.

Backed by the decision of the Supreme Court, Colonel Andrews can now put his intrepid men on the highways and the byways to seize and confiscate, and punish the drivers and owners of the whisky trucks which have been ruining the roads, killing inoffensive citizens and making the night hideous with their awful rumble and roar—while they carried potential death to their patrons.

PRAYER MOVES THE UNIVERSE

Out west there was a severe drouth during early May of this year. Some of the commercial bodies in Denver urged that the people offer a prayer for rain. But Rev. Harold H. Niles, of the First Universalist church, protested in his sermon, saying:

"The action of one of our luncheon clubs in asking its members to pray for rain may be indicative of a fine faith in God, but somehow it does not seem reasonable to me. It does not seem possible to me that God will change the laws of the universe to suit the desires and whims of the people of Denver."

Following this the pastor says that he believes in prayer. But he holds that it is not an instrument for the changing the mind of God, but for changing the mind of man. The reverend gentleman is rather illogical. If God can not and will not change the mood of the weather, how is it to be assumed that He can or will change the will of man—or the mind of man?

If the laws of the physical universe are immutable, and if Omnipotence is incapable of changing them; surely the laws of the spirit are equally inflexible.

To believe in prayer and not to believe in it—both at the same time—is a part of the modern haziness. Men think that prayer is a sublime thing but that it is useless. The same type of mind speaks of Jesus Christ as the Savior, and yet does not believe that He can redeem.

There is no law of the physical universe that is not subject to the will of the Creator—that will which brought the world and all its seasons into being. Just so surely as our Lord caused the waves to still their tumult, so the Divine Will, upon fervent supplication by the human creature, can send the needed moisture or can stay the floods.

If prayer were merely what Pastor Niles calls it, an effect upon the mind of man, then indeed were we cut off from communion with divinity. One may inquire how much of the Holy Scriptures Pastor Niles accepts. All the way through Holy Writ is the demonstration that God has fashioned His purpose toward the world, toward nations, and toward individuals in answer to prayer.

It was an anonymous writer, quoted in Dr. Guthrie's Gospel in Ezkiel, who said, "Prayer moves the hand that moves the universe."

So believe devout people; and so they practice; and so they receive their answer.

HOUGHTON TALKS SENSE

Alanson B. Houghton, our Ambassador to Great Britain, delivered a message from America at the Pilgrim Dinner in London last month, May, 1925.

No doubt Mr. Houghton spoke his own views; and it is equally certain that he expressed the views of President Coolidge, with whom he had been in close conference previous to his going to England.

The effect in Europe is a prodigious one; and the object of the address is temporarily and perhaps permanently achieved. Mr. Houghton notified our debtor nations that the only hope of continued American sustenance in their financial affairs, was in the establishment of good will among the European powers. It was a courteous way of telling the chancellaries of the old world, and the industrial and financial leaders, that this country would no longer pour money into a rat hole.

If Europe wants cash for the stabilization of her finances and industry; she must come to a basis of harmonious internal relation.

Like most American messages of recent time, this is straight common sense.

Our government and the financial houses of the country are ready to cooperate in promoting the rehabilitation of Europe; but Europe must do her own part in establishing a moral security for American investments. That moral security is to be found alone in a substitution of good will for the jealousies and hates of the past. Political and commercial rivalries between the great powers endanger every dollar of American loan to Europe. And America ought not to lend any more money on rotten security.

AGAINST GUN TOTING BY THE GREAT POWERS

Away back in 1887 a movement was set on foot by some of the far-seeing men at Geneva, Switzerland, to bring into conference representatives of the great nations for the purpose of making international regulation to control the export of arms for making war.

All application of the principles which were being formulated was shattered by the conflict which began in 1914. But the idea itself has survived. The conference on the control of arms has been in session at Geneva, and Americans of high station have been in attendance. In the reports which come we are told that scores of American women stormed the doors of the chamber where the sessions were being held, anxious to listen to the addresses and hopeful of lending influence to and restraint upon war and the making and sale of war armament. We rather fancy that these women expressed the American purpose far better than some of the delegates who were silenced by the diplomatic discretion which holds their utterance in chains.

There are two serious difficulties in

the way of the humanitarian purpose.

One of them is founded solely in the greed of manufacturers of arms and munitions who want to find outlet for their destructive wares, no matter what may be the cost to humanity. With a rare skill they have been intervening their diplomacy for more than forty years to prevent any binding regulation against the export trade in arms and munitions.

And the other difficulty comes from the fear of nations which fancy themselves to be in danger of attack, or in the plot of nations which intend to make attack. In either one of these cases the nations desire to make unrestricted import according to their own purpose.

At the very outset of the endeavor the conferees are seeking to establish, through diplomatic arrangements, a full publicity for exports and imports of war-making materials. If they can accomplish this, they will have gone far toward bringing the matter to a more hopeful ground. Just as soon as the whole world knows who are the manufacturers of death dealing materials for export and who are the buyers; the world's opinion will furnish a corrective restraint.

In local communities in the United States it has been found necessary to pass ordinances or even state laws to prevent gun toting. The measures have been salutary in their effects. As that is true in the restraint of individual violence, so it would be true in the restraint of international wars. If once we can get the mind of the world into a realization that preparation for war makes for war, we shall have gone far toward the establishment of a general peace. And this is not to say that an endangered nation must not prepare herself against assault. It is as essential that nations should guard against threatened invasion as it is necessary for the householder to lock his door against the burglar. The difference is one which the reasoning mind understands. International restraint upon the export of war-making materials is a step toward disarmament of aggressors; and the steady disarmament of potential aggressors is the one and only means of making it safe for peace-loving nations to disarm.

We sympathize with those delegates at the Geneva Conference who are bound by diplomacies. We commend those outspoken American women who went there in their own right to express the wish of the wives and mothers of this country.

MONEY GAIN IN MORALS

Twenty years ago many of the cities of the country entered into competition to see which could make the best record for physical cleanliness. As we recall some of the conferences or conventions of that time, investigating committees were authorized and medals were awarded.

The practice fell into some desuetude. But something akin to it and far better has been revived or brought into being.

A great many of the cities of the country are competing to see which can make the most effective clean-up in a moral way.

St. Louis is the latest metropolis to enter upon this splendid contest. Mayor Mitchell has announced that his purpose is to make St. Louis the safest and most moral city in America—the most desirable as a place of residence and business.

There is a big financial reward awaiting the city which shall achieve this distinction. Of course the moral welfare of the people is first to be considered. But in the rush and hurry of modern commercialism this factor has been partly overlooked. Many persons otherwise moral in their lives, are

prone to say of many evil practices: "O, well, it is good for business and we must not be too strict."

But when a man like Mayor Mitchell points out that it is to the commercial advantage of a city to suppress vice and to make the city's life a moral one; financial greed will be enlisted upon its side.

The cleanest city in a moral way, will be the most prosperous city in a financial way.

THE PLACE OF RELIGION IN PUBLIC EDUCATION

Far more is here involved than the reading of the Bible in the school room, or the permission to dismiss the scholars an hour or two each week for religious instruction by teachers chosen by the various denominations.

Three things must be settled before a proper solution of the problem can be reached. First, we must obtain a true conception of the relation between religion and civil government. If there is any such relation it ought to be ascertained. We should know just what it is, what it includes, what are its limitations, and why it should be recognized and maintained. If there is no such relation that fact should be known and frankly avowed.

Second, we must discriminate between the functions of the Church and the functions of the State in the proper teaching and training of our young people. We should have a settled policy concerning this matter, and recognize the functions of each of these institutions. We should determine very definitely whether or not the Church is the only institution that has the right to teach. And if we are convinced that it is we ought to abandon our entire educational system. And if we decide that the State as well as the Church has the right to teach, we ought to fix upon some policy whereby their teaching functions may be harmoniously discharged.

Third, having settled these points we should firmly resolve to put into operation an educational plan whereby each generation of young people may be properly trained both physically, intellectually and morally.

It will not be necessary to discuss at lengh some of the points here involved. For example, it is the settled American policy that the State not only may, but must maintain a system of public education, free from ecclesiastic control. This policy is in conflict with the Roman Catholic theory, which is that the Church (meaning the Roman Catholic Church) is the only institution duly authorized to teach, and that a system of education free from Church control is to be condemned. This point therefore need not be discussed.

Our first task is to determine the real relation between religion and civil government. If there is no relation at all between these two institutions it follows that the State has nothing whatever to do by way of teaching religion. If some relation does exist it seems reasonable that the State has some responsibility for the religious training of its citizens.

Before proceeding further it is necessary to allay the fears of certain people who identify religion and the church, and who think that any kind of relation between the State and religion is of the very essence of union of Church and State. It is necessary to make it clear that there can be some connection of the State with religion without the least semblance of union of Church and State. We go further and declare with positiveness that there is a necessary connection between the State and religion, and that they cannot be separated without destroying the State.

The argument by which our position is established is not intended for agnostics and atheists. It is intended ex-

clusively for people who believe in God, in the Bible and in Jesus Christ. It starts with the assertion that civil government is a divine institution. It asserts that nations derive their being and authority from God. It maintains that nations are subjects of the moral government of God, and must therefore be under His moral law. The idea that political sovereignty means the right to do anything men in office may please to do is absurd. Governments have just that degree of authority which the people as a political body delegate to them, and the people have just that measure of authority which God delegates to them. God never delegates to a political body such a measure of authority as will warrant it in establishing immoral institutions and laws.

The argument proceeds a step further and maintains that Jesus Christ is the Ruler of nations, that He has, by His sacrificial death, procured for them their existence, that He sits in judgment on them, and in His providence rewards or punishes them according to their deserts. Without Jesus Christ nations could not exist. Without God they could have no authority to enact and enforce law. Without the Bible they would be without any moral standard except the whims of sinful men. Without religion therefore government would be without any substantial basis on which to rest, and without any sanction for its laws. All this is true and would be true if such an institution as the church had no existence. Do these facts furnish any substantial reason for giving religion a place in our system of public education? May not the State teach so much of religion as relates to its own existence and to the proper training of its citizens in the responsibilities of citizenship?

This last query leads to the affirmation that no free government can exist without a body of intelligent, upright, moral citizens. If a system of public instruction fails to develop this kind of a body of citizens it is an utter failure. But can people be trained morally without religious sanctions, such as the being and authority of God to whom we are all accountable, and the supremacy of His revealed will in all the realms of human life?

Since there are here certain religious principles which lie at the very foundation of civil government, and certain religious elements essential to the being and welfare of society, where shall the State look for these necessary religious forces, and where does the responsibility rest for producing them? Does it rest on the home? Partly, but not wholly, for if it does the State should see that every household discharges its duty in this regard. Does it rest on the Church? Partly, but not wholly, for if it does the State should enter an agreement with the Church to furnish the necessary religious training for political ends. But this would be a form of union of Church and State which we are agreed shall not be.

Since the State necessarily sustains certain relations to religion; since it needs citizens rightly trained morally; since religious sanctions are necessary both for the moral training of citizens and for the development of a righteous State; and since no other agency is sufficient for the task, why not let the State provide for the requisite moral training of its citizens and of itself under those religious sanctions which are so vitally connected with the very being of the State?

At this point we encounter all sorts of fallacious reasoning. Recent efforts in behalf of some sort of legal provision for the moral and religious training of the pupils in our public schools have furnished us with a choice lot of false and deceptive arguments.

The first of these is advanced by a

school of agnostics. They now have an organization a little more than a year old, the principal activities of which are directed against the Bible in the public schools. Their opposition is based principally upon the character of the Bible itself. They grossly misrepresent its character, but they add nothing to what has been said hundreds of times by those who are bent upon its rejection, and who always resort to slander to work up a case. But these people offer no substitute for the Bible in the moral training of our young, people, so they may be dismissed without further notice. Any one who enters this controversey ought to do more than merely object to the long-established Christian method of developing character. He should tell us how, according to his theory, it can be done.

The next body of objectors are the Jews. At a recent meeting of the New York branch of the United Synagogue of America, they went on record as opposed to any move which in any way might link religious education with the public schools. Their action was directed specifically against the plan of dismissing the pupils for an hour or two each week to receive religious instruction from teachers representing the various denominations. This plan was opposed because it seems to be a sort of union of Church and State under disguise. It is of the nature of an agreement between the Church and the State whereby the Church furnishes the religious teaching and the State the opportunity for giving it. Moreover, since each denomination furnishes duly accredited teachers, it is presumed that the religious teaching will be strictly sectarian. Since this method is not the one advocated by THE CHRISTIAN STATESMAN we are free to say that there seems to be some force in the objection. But the Jews are just as much opposed to the Bible in the public schools as they are to the method just considered. In the meeting to which reference has been made it was maintained that the church is able for the task of giving religious instruction, and that the State should not be held responsible for it. But this statement can only be made by those who overlook the fact that the church does not have access to many millions of children who are assembled daily in the school room, and who are the ones most in need of moral and religious training.

The attitude of Roman Catholics will be considered next. They hold truly that there is no real education that is not Christian. But they maintain that the Church, and not the State, is the authorized institution for giving this education. They reject the whole idea of a system of education free from ecclesiastical control. They acknowledge the need of both moral and religious training, but they object to the Bible in the public schools because the secular State has no right to teach it. And when the Bible is banished they denounce our schools as Godless. The Supreme Court of Louisiana a few years ago gave a sufficient answer to the contentions of the Catholics when it declared that their objection would not stand in law, since they believe in the entire Bible and hold it to be inspired and authoritative. No court, having all the facts before it, could with any show of reason, decide against the Bible in the public schools on the ground that the State has no right to teach except under the control of the Roman hierarchy.

Seventh Day Adventists are very pronounced against the Bible and religious training in the school room, because they hold it to be a form of union of Church and State, and therefore the invasion of the rights of conscience of those who are opposed to it. It has already been shown that there is not the least semblance of such a union involved in this time-honored custom, and

nothing more needs to be said on that point now. But like all the rest these people fail to provide some method whereby the State may be furnished with that measure of religion which is needed for its own existence.

There is a class of Christian pacifists who, knowing the truth and the need of morality and religion for the welfare of the State, are willing to surrender everything rather than contend for Protestant principles and allow agnostics, atheists, Jews, Catholics, and secularists generally, to rob us of our Protestant heritage rather than engage in a movement to maintain genuine Americanism.

This discussion can be brought to a proper conclusion by laying stress upon the true solution of the problem. We do not claim that the entire system of Christian doctrine as held by any sect should be made a part of the public school curriculum. The religious principles with which the State has to do have already been stated. They are all involved in the propositions touching the relation of the State to God, to Jesus Christ, and to the moral law. On the basis of these principles there ought to be text books prepared designed to teach obedience to the laws of the State for conscience' sake, and not merely for fear of punishment. All the laws of the State with which citizens in general are concerned should be unfolded in the light of these fundamental religious principles. Nothing short of this will meet the requirements of the case. The safety of the State can not be guaranteed until it awakes to its responsibility to teach the laws which it requires its citizens to obey and warns them against the crimes for which it inflicts punishment. *R. C. W.*

New York discovers that she was once the home of the sabre-toothed tiger. So that's what Wall Street throws back to, is it?

CHURCHILL'S BRAVE SERVICE

The British are doing their part in stabilizing the finances of the world.

It is Winston Churchill who, as Chancellor of the Exchequer, has placed Great Britain back on a gold basis.

He did it by one simple act. Forty years ago in this country one of our statesmen said, "The way to resume is to resume," in speaking of specie payments. This is all that Winston Churchill did for Great Britain; but it took just such courage and originality as he has shown all through his career.

The result is to bring the pound sterling back to its old standing in the finances of the nations. The Bank of England can export gold to take up its paper; and therefore that paper is at a parity.

The immediate effect is to stimulate the other countries of Europe and we hope to see an appreciable advance in the franc, the mark and the kroner.

It is not that the world wants the gold; but it is that the whole world must feel the confidence that it can get the gold if desired, in order that stable finances shall prevail in the channels of international commerce.

Winston Churchill is half American in blood. Lord Randolph Churchill was both original and daring as a Cabinet Minister, but Winston seems to excell his sire. His prescience in mobolizing the British navy on the eve of the war, when he jeopardized his whole public career by that brave act; and his skill now after a brief service as chancellor in putting England on a gold basis; these two things mark him as one of the far-seeing and efficient statesmen of the world.

The only delicate thing about some modern households is delicatessen.

Get In by Right---Not by Favor

By Ernest Turner Mason

Honorable Charles Evans Hughes has retired from the public pay-roll and from titular authority, but he has not retired from public service.

Grievous as has seemed to be the loss of his presence in the cabinet, it is possible that he can render even a greater help as be speaks from the viewpoint of the citizen, unrestrained by official bridles.

Mr. Hughes tells us now that the international laws need to be codified and that the United States should lead in this great work. As a step to that end she ought to be an integral part of the World Court.

Thus presenting one of the greatest questions of the day, and drawing it out of all the muddy waters with which ignorance and partisanship have surrounded it, he adds the significant statement that—if the issue were presented to the American people at the present time—there would be an overwhelming vote in favor of our entrance into that international tribunal.

I give my humble support to the urgings of this great man, Charles Evans Hughes. He speaks for the statesmen. It is not an undue presumption for me to say that I speak the view of the common people—with whom I mingle most of the time. There may be some contrary argument, to which a statesman must listen with real or affected patience. There is no contrary argument which makes any kind of appeal to the common sense judgment of the common people.

In the generation antecedent to the Great War, there was steady progress, but slow, in the formulation of the principles of international law and in gaining their acceptance or even their recognition as tenable principles. During the great strife many new questions arose which required instant consideration and action; and out of these experiences came new customs and practices which now can be crystallized into laws. The whole mass is so voluminous and is so certain to become confused in contradictions if it shall be long left to varied interpretations by interested diplomats; that a codification is now imperative. To say that the United States should lead is merely another way of stating that the United States must lead or there is not likely to be any sufficient and acceptable action within a decade or a generation. Our country has less of acute difference with other nations than any other one of the great powers. Without undue praise it may be said that our country has less of aggressive or unfair ambition. Therefore our country can both lead the nations and can arbitrate their differences. Our very remoteness from the envies and jealousies will make our leadership acceptable and our arbitration a conclusive one.

But while we speak in the present time of our separation by distance from the acute quarrels of other powers; we must not lose sight of the fact that any world question is likely to become our country's question. We may not be a party to any present envy or greed, and still we may be certain that we shall be a party to any conflict of far-reaching or intense character which shall arise out of such envy or greed. Therefore, indirectly, we are as vitally concerned as any of the other countries. And Mr. Hughes is right in assuming that our first step in taking this leadership and this authority of arbitration

in codifying the mass of old and new international laws, must be our official entrance into the World Court. But even if this step were not essential to the large measure which this great jurisconsult proposes, the permanent court of international justice ought to have official recognition and support from the United States Government. There is not one tenable argument against this great movement. The idea of the court originated with the United States. The plan of the court has been approved by five presidents. Every great and qualified body of citizens which has spoken on the question has approved our entrance into the court. Political parties have pledged it in their platforms. And candidates for national office have been elected on their pledge to labor for its fruition.

I confess to some disgust when I contemplate a situation like this. Parties have declared for a court; presidents have declared for it; the people have declared for it. And yet a few politicians, among whom it is true we may number one or two statesmen, by adroit and even tricky methods have been able to keep the United States in the ridiculous and humiliating position of an unofficial onlooker at a court whose very existence is due to the forwardlooking statesmanship of Elihu Root and others of our inspiring and inspired leaders.

We have one judge on the bench of this great tribunal, but he sits there by the grace of other countries.

That is the final humiliation.

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I wish THE CHRISTIAN STATESMAN readers would express themselves to their senators upon this subject. It is your right; and in this situation it becomes your solemn duty. Both by petition from organization to which you belong and by personal letter, ask your senator to give his most resolute support to the protocol by which the United States is to be made party to the World Court.

And let me say, in passing, a word of suggestion to the individual citizen concerning the best method of using his influence as a voter upon his senator or representative at Washington. Petitions are very good in their way, but in some degree the petition has lost its efficacy because of its frequent use and sometimes its abuse. Petitions may be casually considered at Washington or not considered at all.

But the personal letter from the voter to his senator or representative usually gets attention—particularly if it is brief.

If I wanted to touch the mind of my senator by a written communication upon this subject, I should merely write to him: "My dear Senator, you will greatly please myself and other constituents who are watching your career with anxious favor, if you will give your earnest support to measures which shall bring the United States officially and responsibly into the World Court."

And if I had any personal acquaintance with him, I should write even in a more familiar tone, as this for instance: "My dear Jim, your constituents want you to get our country where she belongs in the World Court. You will have fewer fences to build next time if you will give your best attention to this matter."

Even the most dignified of the senators is amenable to the suggestion that political fences must be kept in good order if he would keep stray aspirants from overrunning his fields.

Pennsylvania has 66 and New York 63 of the 800 universities, colleges and professional schools in the United States. Alaska has one college. One-third of the half million people enrolled are women.

Mrs. Shepard's Letter

Some very interesting meetings developed in Shreveport, Louisiana during our campaign there. The citizens were greatly stirred to discover the Mormons present in each meeting, as some had believed that the Mormon propaganda had not yet reached a city so largely devoted to church and Christian activity. The first knowledge of their presence was obtained when a Mormon woman made a rather scurrilous attack in the Open Forum in one of the daily papers, just after my first address given at Centenary College. She declared that the great Mormon Temple has no "secrets." It is a sacred place dedicated to the vicarious work for the dead, in other words, baptism for the dead, spoken of by St. Paul in the 29th verse of the 15th chapter of First Corinthians. However, she fails to tell what a wonderfully remunerative business this baptism for the dead is to the Mormon church. Last year's report shows there were 477,000 baptisms for the dead and at seventy-five cents per person, it certainly is a paying institution and it also nearly doubles the membership, for through these baptisms their salvation is assured. The Mormons claim that out of these thousands of dead, who have been baptized, not one in one hundred will reject salvation.

During a meeting held in one of the large churches of Shreveport, four Mormon elders and one woman convert had to be shown the door by some of the leading men of the church. They had been a disturbing influence throughout my address and at the close came forward, presented me with their cards and began to deny some of my statements. No Southern patriot will permit an attack upon the women of their country and these Mormons were made to get out of the building by the men of the church. This episode was given a front page article in the leading daily and aroused intense interest in our work. It also caused the Mormon woman to write another letter in the Open Forum column, in which she said: "The disgraceful orgy which took place in Highland Baptist church is deplorable in a Christianized city. The Mormon elders subjected to such insults are cultivated, manly fellows, incapable of insult to others." (Yet one of them had just questioned my truthfulness!) She further said: "I am a native of Pittsburgh, Pa., born and reared in that city, and I am ashamed to own it as my home, since it has become the birth-place and cradle of the Anti-Mormon society known as The National Reform Association and its vile propaganda against the highest type of Christians, the Mormons, in this country."

We must appreciate all such letters, for it awakens the good people in all communities to the fact that the Mormons are everywhere present.

At the recent Mormon conference held in Salt Lake City, the report of the missions of the church, read by President Heber J. Grant, showed that of all their missions at home and abroad, their most successful mission was that of the southern states, which includes the states east of the Mississippi River, where they have 197 missionaries working and with over 23,000 members.

This can be readily understood, when we realize that their missionary work is carried on largely among the mountain whites and the most ignorant and

superstitious of the working classes. These elders go into the woods and on the mountains and into towns and along the highway. They go by twos and since they go without purse or scrip, they will accept anything that is offered—a meal, a night's lodging, a coat or a pair of shoes—and I am convinced that Mormonism could not have flourished, as it has in the South, if it were not for southern hospitality and the lack of knowledge about the so-called "Latter Day Saints." We are appealing to the citizens everywhere to close the doors of country school houses and country churches to Mormon elders and to stop their street meetings in every part of the United States.

There are a few in the Mormon church who are out of harmony with the missionary system and feel that there should be a change and have it supplanted by better and more up-to-date methods, but the leaders say this individual labor will be continued and they will use the press more, for they claim the press is a mighty missionary. May we have our eyes opened to their subtle influence through the Press!

THAT YANKEE THRIFT

By Lawrence Y. Ledbrook

A good many of my forbears were Yankees and I have an inherited respect for thrift.

One may have this respect without degenerating it into a vulgar worship. And because my feeling is one of appreciation of values, not an idolatry of sordidness, I resent the sneers of the smarties in this country at the care with which President Coolidge manages his personal affairs.

We need just such a man in the White House. The free and easy fellow who has no regard for his own money, is quite likely to have an insufficient regard for the nation's money. There have been some exceptions—some wild spendthrifts of their personal cash have been strict guardians of the country's cash. But these exceptions are rare. Just now we need a man who insists in every department of his consideration that there shall be economy and care in the outlay of money—whether he be spending his own salary or expense allowance; or whether he be passing judgment on the expenditures by a congress whose traditional joy is dipping into a pork barrel.

I think the sneers are as insolent as they are injurious. What business is it of anybody if Calvin Coolidge polishes up last year's straw hat, or if he restricts the household expenditures to the most modest basis consistent with the proprieties of an American official household? We did not elect Mr. Coolidge to be a hatter's model or a haberdasher's advertisement. We did not elect him to be a public host at banquets. We did not elect him to show us how to spend money—we know that too well already. We placed him in his office to lead the thought of this nation to higher ground.

As an observer I have seen much to commend in this man. First of all I bow my head in gratitude because he looks to God for leadership. And next, I am grateful for the plain and homely virtues which he has the courage to carry into public life.

Good for the old Vermont thrift now in the presidential office at Washington. Possibly, before Calvin Coolidge gets through with his official life, the American government will learn how to get ninety-nine cents worth of return for a dollar of expenditure. Up to now, mostly it has been one of the nines with the other left off.

Loyal Protestants

Protestantism is revived Christianity. The name originated in the year 1529 when a number of German princes presented their protest against the purpose of the papacy to rescind a certain action of the Imperial Diet granting those princes and their people a certain measure of Christian liberty. Originally therefore the Protestant movement was a movement by laymen, acting in the political realm, in opposition to hierarchical encroachments upon their civil and religious rights.

The Protestant program is both negative and positive, both destructive and constructive. It opposes whatever is in conflict with the divinely appointed order in the political realm, and strives to harmonize the nation and its government with that order by the establishment of necessary Christian reforms.

The mission of Protestantism is political as well as ecclesiastical. This section of THE CHRISTIAN STATESMAN aims to arouse the Protestants of our country to some measure of activity in the discharge of their political duty as Protestant Christian citizens. Ours is the task of safeguarding, under Christ, our country against hierarchical tyranny on the one hand, and agnostic and atheistic anarchy on the other.

There is a tendency in some Protestant quarters to make void this responsibility and to neglect our appointed task. It should be remembered that the forces against which we protest are never idle, and will never yield till completely crushed. The following loyal Protestants record themselves in favor of this great Cause:

Mrs. M. L. Sterrett, Orange, Calif.
H. H. Plowman, Los Angeles, Calif.
W. A. Patton, Washington, D. C.
Mrs. Jesse M. Neff, St. Louis, Mo.
Miss L. Watkins, Merchantville, N. J.
Mrs. S. Watkins, Merchantville, N. J.
S. Watkins, Merchantville, N. J.
Miss Ella Woolston, Mt. Holly, N. J.
Mrs. W. I. Probst, Atlantic City, N. J.
Jennie E. Holman, Geneva, N. Y.
Mrs. E. C. Moyer, Geneva, N. Y.
Jennie Moyer, Geneva, N. Y.
Mrs. Pauline Klay, Lima, O.
Grover Klay, Lima, O.
H. B. Hackman, Lima, O.
Katherine Harshman, Lima, O.
J. E. Rimmer, Cincinnati, O.
Mrs. J. E. Rimmer, Cincinnati, O.
C. L. McGrew, Cincinnati, O.
Mrs. C. L. McGrew, Cincinnati, O.
Edythe McGrew, Cincinnati, O.
James M. Rasey, Toledo, O.
Mrs. H. S. Camp, Kenmore, O.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

This is a Christian nation.
This is a Protestant Christian nation.
Its ideals and its institutions—its laws and its customs are Protestant.
I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

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MORE ABOUT HOUSING

By George S. Dobson

The letter of Mr. Andrew J. Thomas in the issue of the May Statesman commending an article which I had the honor to write for the April issue of the magazine, is most gratifying—not to any poor pride of mine as a writer or social observer; but as an indication that serious thought and helpful performance are being given to the housing problem by some of the great leaders of finance and the possessors of creative genius in our country.

Since my previous article I have been advised of several instances of disaster in individual cases which have come as the direct result of inadequate, unhealthful, expensive housing. Painful as it is to narrate, it may be worth while to give the facts in one of these cases. An accountant, receiving a salary of $180 a month was trying to maintain in decent comfort a small family, and to educate according to American standards his three children, a boy of eighteen, a girl of sixteen and a small son not yet in his teens. Circumstances had made it impossible during his earlier years for him to get a home for himself, and for five years, from 1918 to 1923, he had been drawing upon his small reserve of capital to keep up a home according to old standards. The great rise in rents finally drove him into shabby quarters and into the midst of unhealthful surroundings—morally unhealthful as well as physically unhealthful. Both the boy and the girl were ruined—the boy becoming an associate of corner loafers, and the girl being picked up by one of the male vultures of the neighborhood. That husband and father who had been willing to give a life of toil to build up a respectable American family traces the whole ruin of the family life to bad housing.

If our great philanthropists, if our social reformers, want to do a practical good for humanity, let them follow the plans made by Mr. Andrew J. Thomas, Mr. Alexander M. Bing, and Mr. John D. Rockefeller, Jr. These are three names—perhaps there are others, and let us hope that soon there may be many others—which ought to be engraved on the tablets of a nation's gratitude.

To save wholesome family life in America is to serve God.

THE OHIO VETO

The veto of the Bible bill in Ohio by Governor Vic Donahey is a calamity.

Long antecedent to the passage of the bill by the House and Senate of the Ohio legislature, many assurances were expressed by people who assumed to know the Governor's views, that he would sign the bill if presented to him. His veto comes as a great shock to all friends of the measure. They are surprised as well as disappointed.

There is no personal feeling on the part of any of the friends of the measure. Their sadness, amounting almost to horror, is in behalf of the state and the nation whose youth need Bible instruction in the public schools and who, by the act of Governor Donahey, are continued in their serious jeopardy.

One can scarcely follow the argument of Governor Donahey with any acceptance. He seems to assume that religious training is solely the right and duty of the home and the church.

Inasmuch as the state and its law agencies have to take cognizance of a degree of the wrong doing of youth—not leaving the discipline to the father, even though he be governor of a state, when a boy goes wrong—one is led to inquire why the state should not take earlier cognizance of its youthful population and provide proper

training, instead of being under the painful necessity of providing punishment where home training has not been sufficient in the moralities. The wisest of parents, applying the very best discipline which they can give to their children in the home, find much of their work undone by the contacts which the youth of the land must make with outside agencies and associations. To moralize and exalt the teaching in the schools is merely to carry on the virtues of Christian home beginnings. And there are appalling evidences that such aid is needed, even where the home furnishes the best of instruction and example.

UNCLE SAM AS A RECEIVER OF STOLEN GOODS

The *Public Ledger* of Philadelphia is generally regarded as an administration paper.

Without being at all hidebound in partisanship, at least it always turns its good eye upon the promises and performances of the party in present power.

And therefore the *Ledger's* comment upon a certain recent output from the office of local collectors of internal revenue becomes of great significance. Readers of this magazine will recall that several times we have laid great emphasis upon the iniquity of the arrangement by which bootleggers and bandits were solicited to make income tax returns with the assurance that the information which they forwarded would be held confidential—so that the government records could not be used as evidence against them by any other department which might be pursuing them for their crimes.

Upon this point the *Evening Ledger* shrewdly remarks: "It is disquieting to realize that Uncle Sam has quite frankly become a receiver of stolen goods."

Nothing but evil can follow any such absurd and sinful arrangement. Even if bootleggers and bandits could be coaxed into making honest returns, and into paying a full tax, the amount of money thus realized would be shamefully inadequate to make up for the horrible demoralization in public thinking which would be entailed. No matter what the evasions, and no matter what the paltry explanation and excusing, the whole plan is but the issuance of a license to loot. It is turning the internal revenue collector's office into a professional counsellor of the bandit and bootlegger—an advocate bound by all the confidences which are imposed upon a lawyer by the communications of a client. The government in one department gets to know the guilty secret, and pays out good money to keep that secret under lock and key; while in another department of the government good money is being paid out to discover the secret.

The *Ledger* does not go too far when it says that it is disquieting to learn that Uncle Sam is a receiver of stolen goods.

One might go further and still keep within the truth, for this whole scheme makes Uncle Sam appear like a blind fool who assists in robbing himself, and then protects the criminal with whom he has gone into partnership.

Former Attorney General James M. Beck says the need of the church was never greater than the present time, since we are building more garages than school houses and more moving picture theaters than churches. Indeed, his contention that "self-restraint, the sense of discipline, the respect for law, due regard for the rights of others and the devotion to the great ideal of justice are parts of that spiritual faculty which the average citizen must develop if our institutions are not one day to perish," presents truths requiring the deepest reflection.—Editor & Publisher.

CURRENT NOTES AND OPINION

THE CHALLENGER CHALLENGED

[*The Watchman*]

The *Christian Century,* an ultra-liberal Modernist weekly, cites the case of a young actress in Chicago who refused to sign a contract to make pictures for the movies because she would not be allowed to choose clean plays in which to act. She said that the cause of unclean films lay in the fact that men with unclean minds made them. And she might have added, because people of unclean minds demand them. The *Century* goes on to say: "There are plenty of people to patronize the risque, and all too often it pays to furnish it. The world of pleasure seeking will not automatically clean up the movies. It will have to be done by the pressure of public conscience."

All good, but what is left unsaid, Mister Editor? Like all liberalists, you leave in limbo the ultimate answer to the problem. Will the "public conscience" clean up anything, and how, and when? Challenged and stimulated by your own editorials, certain daring newspapers made an effort to banish the reports of crime from their front pages for a few days, as a trial venture. One daily in North Carolina announced that for fifteen days it would banish crime news from its columns, and then leave the decision as to future policy to a vote of its readers. Before the trial period was over the people clamored overwhelmingly for the crime news. No, the "public conscience" wants the vile stuff in newssheet and movie. And it is the sort of freedom that your magazine is advocating that is opening the way for the "public conscience" to turn to it.

Not many years ago the average "public conscience" of America could be depended upon to clean up rotten things, simply because that conscience had been educated and tendered by the precepts and saving power of the word of God. But that time is past. And just so long as there is widespread teaching that the decalogue is no longer binding, that there is no atonement, nor resurrection, nor miracle, nor new birth, just so long will the "public conscience" not have "pressure" enough to clean up anything.

Conscience is not an authority nor a resource. It is a plastic thing, to be educated. And the only way it can be educated in right morals and methods is by inculcation of the living word of God as taught in the basic truths of Christianity. Some not far distant day this world's unclean places will be sterilized, but by the "pressure" of heat from above, not by the desires of sinful human hearts.

THE SPIRIT OF COMPROMISE

Certain recent events in the realm of religion and reform suggest the inquiry whether certain Christian forces are growing weary of maintaining a high, consistent, Christian position on anything and are ready to make a dishonorable peace with the forces of evil; or whether they have reached the conclusion that the position held by our worthy ancestors on certain moral issues was wrong, and that it is our present duty to adjust ourselves to the newly discovered principle of right.

The first incident that prompts this inquiry occurred a few days ago at the annual meeting of the General Board

of The Lord's Day Alliance of the State of New York. During the recent meeting of the New York State legislature this Alliance supported a certain measure which was designed as an educational move to arouse public sentiment in the general problem of rest and recreation. In the discussion of the measure it was admitted that it is far more lenient than the Sabbath law now on the statute book of New York. Its friends in the Alliance complain that it was defeated through misrepresentation, and they propose to reintroduce it at the next meeting of the legislature.

Friends of the measure declare that it is their purpose to eliminate certain undesirable features of the present law, and among these undesirable features they mention 'the section which prohibits all play on Sunday, and the section which confiscates all goods offered for sale on Sunday.' But the most astonishing thing about this new attitude of the Lord's Day Alliance is their avowed purpose 'to legalize all non-commercial sports on Sunday.'

Two questions arise in connection with this movement by the friends of the Sabbath to weaken the law by which the day of rest is protected. First, are athletic sports on the Sabbath wrong solely because or when a fee is charged for witnessing them, or are they wrong because in their very nature they profane the Lord's Day? Second, do these friends of the Sabbath who are striving to weaken the Sabbath law of New York, really think that they will be able to succeed any better in enforcing the weakened law than they do in enforcing the one now on the statute books? Do they not know that merely to prohibit games, to witness which an admission fee is charged, is one of the easiest kind of laws to evade? Commercialism as shown by gate receipts, is to be the test for determining whether or not the Sabbath is violated. Evasion of the law may become a part of the sport by the promoters of athletic sports for gain after this measure is enacted. Why do Christian citizens lend themselves to the support of such compromise measures?

BOOZE AND THE MOTOR CAR

[*The Dearborn Independent*]

Those persons who ascribe the number of traffic accidents to the increase in the number of motor vehicles are simply betraying the great American habit of attempting to reason without the facts. An agency that has investigated hundreds of cases says that booze is a controlling factor in nearly every traffic accident other than those where children or aged persons are involved. Sometimes it is the driver and sometimes it is the pedestrian who is affected, but liquor is the greatest cause. The automobile is essentially a "dry" affair, and though the country should go "wet" again, the automobile would force it to return to its dry status.

Scientific tests prove that moderate trial doses of so-called good liquor decrease both the speed and the accuracy of eye and hand movements and co-ordination and also increase *body sway* about seventy-five per cent. The patellar reflex, a standard gauge of nervous and muscular co-ordination, shows a negative variation of between twenty-five and fifty per cent. Moonshine and wood alchohol liquors and etherized beer, of course, make the above distortions of mind and body functions seem too mild for consideration. The bootleg consumer's ability to make his wits and eyes and arms and legs connect is almost negligible at times.

Prohibition is not a social experiment that society can either retain or toss aside; it is the only means whereby man can utilize the machinery that permits him to conquer the land and the

sea and the air and survive. Progress itself is prohibitive of alcohol as a beverage.

IS POLYGAMY STILL PRACTICED?

[*Moody Bible Institute Monthly*]

We have been surprised at the strenuous effort lately made by Mormonism to create the impression that its standards and practice regarding marriage have been changed to conform to those of Christianity and civilization. The Brisbane articles, stated by an editor publishing them in the Hearst issues, to have appeared in thirty-six papers, and the *Chicago Tribune* item from the Smoot Press Bureau, are in point. The Tribune statement said that "polygamy has not been practiced since 1890," and gave the name of Senator Smoot's secretary as its author.

The year 1890 is the date of the so-called "manifesto" of President Woodruff, himself a polygamist, which reads: "My advice is to refrain from contracting any marriage forbidden by the law of the land."

Plainly this is not mandatory, nor does its wording apply to the continuance of polygamous relations already contracted. And any one who lived through that era in Utah, as we did, knows well that in neither sense was it obeyed; old cases being indulged openly, and many new ones being contracted. The *Salt Lake Tribune* investigated about 240 cases and published them with every detail, not one being controverted. The Smoot case in Congress (1895-6) shows that four "apostles" out of the twelve entered new polygamy between 1890 and June, 1906 (one of the women being a near neighbor of the writer), while other "apostles" performed such ceremonies for others; and that "a majority of those who give the law to the Mormon church are now, and have been for years, living in the open, notorious, and shameless polygamous cohabitation."

Of course we do not mean to imply in the foregoing that there is as much polygamy as formerly. Economic reasons as well as others would prevent that. But the facts that the old cases still continue without any concealment; that there have been many new cases, known and unknown, and that the unquestionable teaching is that polygamy is the ideal family state for both worlds, preclude any truthful statement that either the doctrine or its practice has been abandoned.

—*Rev. John D. Nutting.*

DESERVES MORE HONOR THAN AN EMPRESS

[*The Baptist*]

The degree of impoverishment and degradation in which she found the negroes of Bamberg county, South Carolina, and the extreme race feeling which existed there, were taken by Elizabeth E. Wright, a young Tuskegee graduate, as a challenge to devote her life to their uplift. When the Voorhees negro school, which she founded—patterned after Tuskegee and often called "Little Tuskegee"—began to attract attention in 1898, she was threatened with being whipped out of the county; yet twenty-five years later Senator Mayfield—perhaps the leading citizen of the community—said: "No man in this country, white or black, has better credit or is more respected and looked up to than Martin Menafee (the husband of the founder of Voorhees school and since her recent death its treasurer). In twenty-seven years only one Voorhees student has figured in criminal proceedings and he was acquitted. In that time there has been no clash between white and colored in the entire community and relations are increasingly more cordial."

CHRISTIAN EDUCATION IMPERATIVE

[*Religious Telescope*]

Christian education is essential for the individual. It takes account of all man's inherent faculties and powers and capacities, every phase of life in this present world and the world to come. Man at his best, for time and eternity, is its aim and guaranty.

Christian education is the bulwark of the home. One home in six is broken by divorce, in this land we hold so dear. For every one hundred homes established as a result of acquaintanceship formed in the Christian college, only one is upset by the courts. When selfishness and self-interest are displaced by the spirit of service and sacrifice induced by Christian education, then each finds joy in serving and sacrificing for the other, and the bonds of affection not only hold but grow stronger and stronger with the passing years. Thus home, blessed by the ministry of Christian education, becomes the seeding place of virtue, the vestibule of heaven.

Equally fundamental and absolutely essential to the church, is Christian education, because it is the great, outstanding agency for the production of Christian leaders. Less than one per cent of the people attend the Christian college, and yet from this one per cent we gather more than ninety per cent of our leaders in Christian service. The Christian college is the conservator of Christian leadership. It is to the Grand Army of the Redeemer what West Point is to the Grand Army of the Republic. Wipe out the Christian college and in a single generation there would not be a corporal's guard left for the ministry, the gospel lamps would be extinguished in our foreign fields, and the angels would weep over the departed glory of Israel and the doom of civilization.

Christian education is essential for the nation. We are in an age of unprecedented progress in science and invention. That which is new today is out-of-date tomorrow. Change follows hard upon change. And this is true, not only in the scientific world, but also in social, political, and economic affairs as well. Unrest and dissatisfaction are rampant. The pendulum of sacrifice and co-operation, so prevalent during the war, has swung back to the other extreme. Individualism now has the stage. Class hatred is stalking through the land. Big pay, short hours, light work, pleasure, high living, and luxury make their imperious demands in measure and degree hitherto unknown in the history of our country.

Never was democracy so put to the test as now. It must draw its life from Christianity, and Christianity will become the echo of a bygone age unless we not only maintain, but rapidly increase the work of Christian education. The nation as well as the church must have consecrated and well-trained, Christian leaders. In order to assure an adequate number we shall be under the necessity of making the processes of Christian education operative in growing ratio among the masses of the people. Otherwise there is little hope of carrying civilization safely through this period of crisis and change. Broad culture is not enough; it must be coupled with high Christian character. A knowledge of facts and conditions will never suffice without the heart of good-will and sympathy and Christian love. Hence, the appealing, ponderous need of Christian education on a larger scale than ever before.—*Wm. E. Schell*

It is estimated that when Columbus discovered America, there were 850,000 Indians. In 1924, the official census indicated that there were at that time, 346,962, one-half of which were full blooded.

People and Events

In 1923, China exported 91,754,000 dozen eggs. She is the largest producer of eggs in the world.

An Americanization expert gives Western Indiana as the center of foreign-born population.

Henry Ford has adapted 9,563 soldiers, crippled or blinded or deafened in the World War, to work which they can do.

More than $2,000,000 has been sent to France by America for the purpose of reconstructing Protestant churches destroyed during the War.

William L. Felter, principal of Girls' High School in Brooklyn, says that only three out of every ten girls speak without a foreign accent.

A memorial for Thomas A. Edison, in the form of an electric light over a bronze tablet, will be unveiled on the Lincoln Highway at Menlo Park, New Jersey.

Representative Branch of Florida introduced a bill into the House prohibiting the use of the term "flapper" when referring to girls or young women.

On April 30, the Pennsylvania Railroad retired ninety-five of its employees. Vice President Henry Tatnall of Philadelphia, Pa., was included in these pensioners.

Miss Florence Rena Sabin, physiologist at Johns Hopkins Medical School at Baltimore, is the first woman to be elected to membership in the National Academy of Sciences. Miss Sabin has done notable research work with blood cells.

On account of his subscribing $50 to the cause which is advocated by THE CHRISTIAN STATESMAN, Rev. Harvey W. Knerr of Pitcairn, Pa., has been enrolled as a life patron.

Although the brains of tall people are heaviest, they have the same number of units as the brains of smaller people. It has not been ascertained which have the greatest intelligence.

Mr. Luden of William H. Luden's confectionery factory, Reading, Pa., will pay a bonus of $250 to the heads of families who will keep children over fourteen years of age in school.

In a far western state, a man sixty years old recently applied for admission to jail, saying that his wife's nagging had made him ill and he was obliged to seek refuge from her.

Professor Ogburn of Columbia says that he finds evidence that the eldest child is more often the keenest of the family. The youngest ranks next in intelligence, according to Prof. Ogburn's report.

On account of the War Department having enough olive drab cloth on hand for three years, the United States Army can not wear the pre-war blue uniforms at formal ceremonies and dress parades.

The negro Baptists of Chicago have taken over the Jewish temple at Michigan Boulevard and Fifty-third street. This makes the third building, formerly occupied by white congregations, to be taken over by negroes. One, the Olivet church, has 10,000 members and is said to be the largest Protestant congregation in the world.

Dr. A. S. W. Rosenbach of London, paid 6,800 pounds (the highest price ever paid for an American book) for Richard Buxton's "Call to the Unconverted." This volume was John Elliott's translation into the Massachusetts Indian tongue.

Ten thousand American school children have invited the French boys and girls to correspond with them. The French minister of education encourages this correspondence, thinking that it will establish a foundation for intellectual co-operation.

Sergeant Major Henry Muller, who has given fifty years of service to his country, retired April 21, at the age of seventy years. He leaves five sons in the army service. A sixth son was a lieutenant commander in the navy during the World War.

The fact that forty-seven out of every hundred Egyptian children die before their eleventh year, has aroused the wives of the trustees of the American University at Cairo, and they have already eleven hundred of the fifteen hundred dollars needed to establish a baby clinic.

At 7:00 A. M. radio patrons now receive direction in setting up exercises, from A. E. Bagley, physical director of the Newark, New Jersey, Y. M. C. A. The many thousands of people who are using this radio service, are said to make up the world's largest gymnasium class.

The Spingarn medal, which goes each year for the most distinguished achievement by a negro, was awarded to Dr. George Washington Carver of Tuskegee Institute. Dr. Carver promoted interracial good feeling in the South, developed 165 by-products of the peanut and 115 of the sweet potato.

The average Chinese scholar has a vocabulary of from 5,000 to 6,000 words, although there are about 40,000 words in the Chinese dictionary. Only a very small percentage of the entire population can read.

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